

ASPECTS OF IQBAL

[A COLLECTION OF SELECTED PAPERS READ
ON THE OCCASION OF THE "IQBAL DAY"
CELEBRATIONS ON THE 9TH JANUARY, 1938]

PUBLISHED FOR THE
INTER-COLLEGIATE MUSLIM BROTHERHOOD
LAHORE

by
QAUMI KUTUB KHANA
RAILWAY ROAD
LAHORE

1938

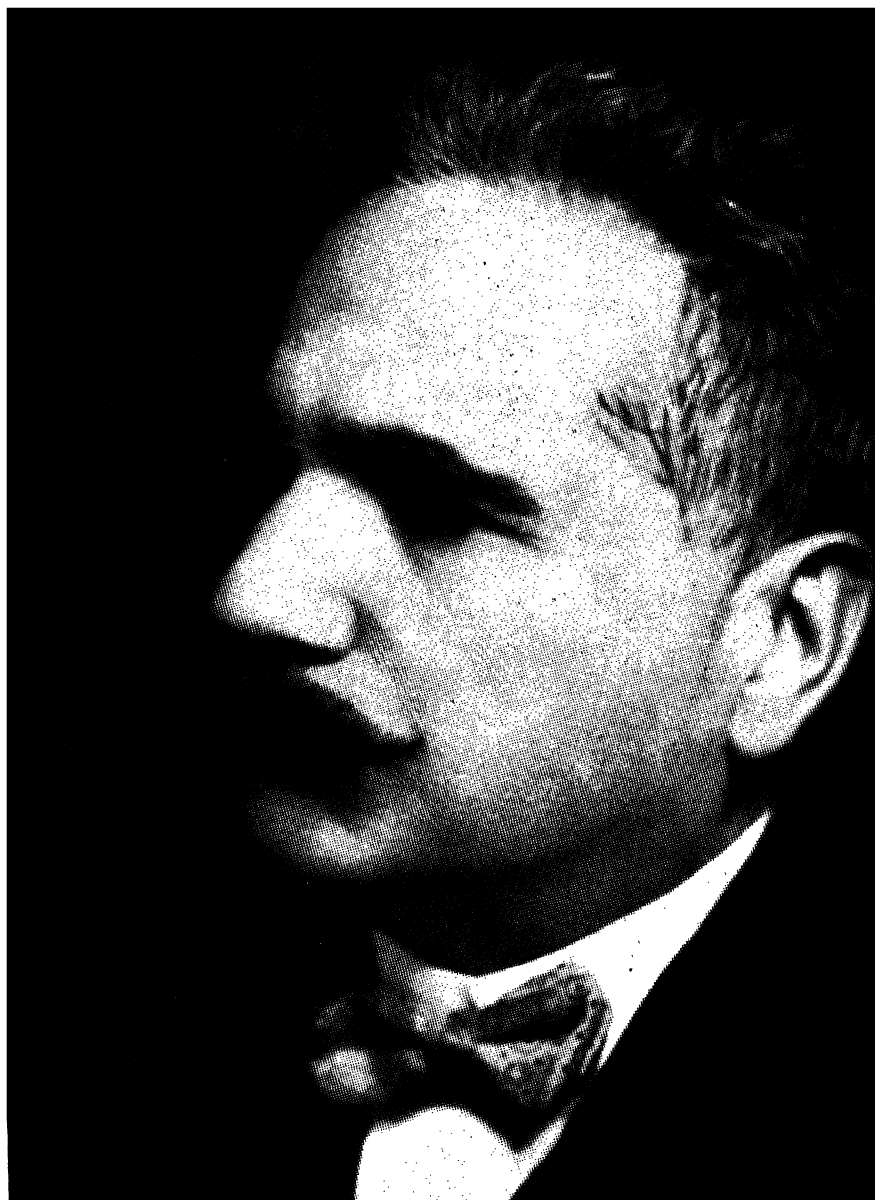
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1st Edition 1,500

Printed at the Ripon Printing Press, Bull Road, Lahore by Mirza Muhammad Sadiq
and published by M. N. HUMAYUN, B.A., Manager, Qaumi
Kutub Khana, Railway Road, Lahore

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[IQBAL DAY LECTURES]



PREFATORY NOTES

Mr. Durrani's "Iqbal's Doctrine of the Self" was not read on Iqbal Day for want of time. The author thinks it is sketchy and forbade its inclusion in this book. We have, however, prevailed upon him to let us have the use of it, as those who are competent to judge give the article a very high place. A fuller statement of the doctrine will appear in Mr. Durrani's forthcoming book, *A Study of Iqbal*.

* * *

Khawaja Ghulam-us-Saiyidain's paper is a chapter from his forthcoming book, *Iqbal's Educational Philosophy*, which is to be published shortly.

* * *

I avail myself of this opportunity of wholeheartedly thanking the following gentlemen who helped in the selection of the discourses included in this volume and without whose cooperation and assistance it would not have seen the light of the day :—

(1) Dr. M. D. Taseer, M.A., PH.D. (CANTAB.),

Principal, M. A.-O. College, Amritsar.

(2) Syed Abid Ali Abid, M.A., LL.B.,

Professor, Dyal Singh College, Lahore.

Some of the photo blocks in this volume were obtained from the album so generously placed at our disposal by Raja Hasan Akhtar, P.C.S.

Dr. Sheikh Mohammad Iqbal of the Oriental College, Lahore, gave us useful instructions and suggestions when this volume was under preparation.

I also take the opportunity of thanking Mr. Badr-ud-Din Badr who considerably helped in the arduous task of proof reading.

ALTAF H. SHAUKAT, B.A.,

Secretary Iqbal Committee,
Inter-Collegiate Muslim Brotherhood.

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INTRODUCTION

Most of these essays on Iqbal were read in Lahore on "Iqbal Day", which was celebrated all over India during the lifetime of Iqbal. I remember a devotee saying that just as the verse of the Holy Quran *اليوم اكملت لكم دينكم* (This day have we perfected your creed for you) prophesied by implication the death of the Prophet, the celebration of Iqbal Day was equally ominous. Such was the reverence in which he was held (and is held) by the younger generations. The idea of celebrating an Iqbal Day originated with the enthusiastic young men of the Inter-Collegiate Muslim Brotherhood, Lahore, who are also the real publishers of this collection, most of the credit for this work goes to Mr. Iltaf Shaukat.

"Iqbal Day" was symptomatic of many tendencies of thought in "Muslim India". It was used as a means of propaganda by "political separationists". It offered an excuse for self-glorification to those who suffered from a sense of political inferiority. Some saw Iqbal breaking loose from party ramifications and tried to lure him back in this manner. Many shone by reflected glory, and others thought they could establish contact with the public by associating themselves with Iqbal. It was quite an exciting show breaking the tedium of a long political lull. But behind all this exploitation and

exhibitionism one fact stood out very clearly. Iqbal was the only Muslim in India who was a recipient of international recognition. Whether one agreed with his view-point or not one had to admit that he had a unique hold on the imagination of the Muslim intelligentsia in India. Hence the great anxiety of the members of the ruling class to appropriate his name and fame ! Iqbal himself enjoyed the irony of the situation, because he was an uncompromising enemy of political privileges and monopolies. In his later years in practical politics too, as always in his poetry, he remained above "party politics," and was a severe critic of the policies of the Congress the Muslim Conference and the League. He was the first in India to propound a world-view and kept a firm grip on the permanent and universal in life as opposed to the narrow and parochial ephemerality of political exigencies. And when he died one felt as if it was a world event, an upheaval which shook the very roots of life.

It is this world aspect of Iqbal's thought which makes it appropriate to include in this collection of expository articles on Iqbal (the first publication of its kind) contributions in English as well as in Hindustani. Iqbal himself wrote in three languages. It is yet a moot point amongst literary critics, whether his best poetry is in Persian or Urdu. He was planning to write a prose-poem in English, a few months before his death, which if completed might have proved to be an international success, if not his greatest masterpiece. (He intended

to call it "The Book of a Forgotten Prophet" and his literary models would have been the Bible—the Old Testament—and Nietzsche's *Also Sprach Zarathustra*). And undoubtedly the best exposition of his own philosophy of life was written by himself in English under the title *The Reconstruction of Religious Thought in Islam*. Referring to the idea of this book in a letter written to Professor Tabassum (2nd September, 1925) he stated that he would like to call it "Islam as I understand It," because it was to be the statement of his personal views. He also made an interesting confession, saying, "Most of my life has been spent in the study of European philosophy and that view-point has become my second nature. Consciously, or, unconsciously I study the realities and truths of Islam from the same point of view. I have experienced this many a time, that while talking in Urdu I cannot express all that I want to say in that language." As a matter of fact Iqbal generally talked bilingually—in English and Urdu—and expressed himself better in English than in Urdu, not creatively but critically.

In view of this, some of his statements in *The Reconstruction of Religious Thought in Islam* deserve very careful attention. Says Iqbal, "The most remarkable phenomenon of modern history, however, is the enormous rapidity with which the world of Islam is spiritually moving towards the West. *There is nothing wrong in this movement . . .* Our *only* fear is that the dazzling exterior of European culture may arrest our

movement, and we may fail to reach the true *inwardness* of that culture."

Again, "The *only* course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam *in the light of that knowledge*, even though we may be led to differ from those who have gone before us."

Iqbal followed what he called "the only course". He tried to reach the inwardness of European culture and appreciated and interpreted Islam in the light of modern European thought. He was not the bigoted communalist, which (even) some of his so-called admirers make him out to be. He confessedly sought knowledge from the spring-heads of European learning. Did not the Prophet command us to seek knowledge in the remotest corners of the world? "The philosophers of Islam," says Iqbal "received inspiration from Greek thought." They in turn inspired Europe. But since the Middle Ages the world of Islam has lain in "a state of intellectual stupor" and in the meantime, in Europe, "infinite advance has taken place in the domain of thought and experience". Iqbal tried to take up the threads again. On his own showing his view-point is essentially European. But he is not a blind follower. He is an independent appreciator.

"What is great in man is that he is a bridge and not a goal," thus spake Nietzsche's Zarathustra. And Iqbal was great enough to be the bridge between the East and the West.

Nietzsche seems to have influenced him a great deal, in the beginning. Even the fable of "The Diamond and Coal" in the *Asrar* is taken from Nietzsche.

Be hard! Live dangerously! What is good? All that increases the feeling of power. What is bad? All that comes from weakness! Moral laws are a device of the weak to keep down the strong. He who must be a creator in good and evil, verily, he must, first be a destroyer and break values into pieces!—these are quotations from Nietzsche! "Democracy," he said, "is the mania for counting noses!" Woman, he said is primarily a bearer of children. It is possible to find literal equivalents for all these verdicts, in Iqbal's poetry. And many of his heroes—Goethe, Napoleon, Stendhal, Schopenhauer, Heine, etc.,—are Iqbal's heroes too. Both worship the *Urbemensch* (Superman). Iqbal got him from Nietzsche and Nietzsche got him from Goethe. It is the same as Schopenhauer's "Genius," Carlyle's "Hero," and Schiller's "Karl Moor". Spinoza's "*Conatus preservandi*," Fichte's "Ich", Schopenhauer's "Will to Live", Nietzsche's "Will to Power," Bergson's "Elan Vital," all are in the same line of thought. Nor is Iqbal's "Ego" a new conception. It was Descartes who said "Philosophy should begin with the Self and travel outward". In a way there is nothing new in the world. Nor is newness a standard for truth and genuineness. And to affirm that Iqbal stands alone in a vacuum uninfluenced by European thought is not only to belie Iqbal, but also to minimise his great rôle as our interpreter and evaluator

of all that is good in modern thought.

It is a mark of his greatness that he is in line with the great thinkers of the world any having absorbed the best thought of the day, he has kept his individuality, and contributed something to world-thought.

Modern European thought begins with. Bacon, who imbibed the inductive method from "Arabian" thought. Descartes, Spinoza, Leibnitz and all others who followed him fought the battle of Reason. Locke established the independence of Matter. Berkley contended that matter was only a form of mind. Hume refuted that mind mattered at all. Thus philosophy came to a dead end! And then came Kant! He is the first major philosopher of modern times, and is of the same stature as the great ancients, Socrates, Plato and Aristotle. He taught mankind that all knowledge is not derived from the senses, and that "every man is to be respected as an absolute end in himself, as a Man, and not as a mere means for external purposes."

Iqbal starts with these two fundamental ideas. Faith and not reason is the foundation of Self-hood, and mystic experience and not scientific experiment alone is the key to inner knowledge. But he goes further ahead and develops the idea of man as an absolute end, into the absoluteness of personality and whereas Kant postulates the moral law by the Critique of Practical Reason as a sort of external command, Iqbal makes it the outcome of inner necessity. "That which fortifies personality is good, that which weakens it is bad"—an echo of

Nietzsche! Again for Kant Freedom and Immortality are but proofs of the justness of our universe. To Iqbal they are achievable rewards. He does not believe in Immortality for every one, and in this he is a "heretic"! (No less "heretical" from the orthodox point of view is his statement that "Heaven and Hell are states, not localities"—their descriptions in the Quran "are visual representations of an inner fact, i.e., character".)

But Kant's influence was not felt by Iqbal in an individual manner. Kant is after all a metaphysician. And metaphysics serves Iqbal's "activism" merely as a mental background. His test is pragmatism. He is not a propounder of any theory of knowledge. No "religious Mystic" can be that.

Iqbal is not "religious" in the strict sense of the term. If you believe that certain doctrines are "absolutely true", that certain acts are "objectively good", in themselves, you are religious. But if you believe that acts and doctrines are good as a means to an end, you are not "religious". For Iqbal, Personality is the measure of all things, the value of all values. There is no external law of values. Neither is he a "mystic", believing in the absoluteness of personal experiences. The final test is the mystic experience of the Prophet—inspiration. If, then, a mystic experience of another person does not correspond with that of the Prophet, it is false and illusory; if it corresponds with that of the Prophet it is unnecessary, as a contribution to the theory of knowledge. But it is not futile for the development

of the Ego.

And it is as an activist—"practical philosopher", as Russell terms it—that Iqbal should be judged. As such his main contribution to thought is his development of the conception of the Ego. Before this the Ego was merely a philosophical concept. Iqbal impregnated it with practical content. And this he did as early as 1913, the year, when he first *germinated* the *Asrar*.

In terms of literary criticism it means that Iqbal's poetry represents the spirit of the practical will. It looks from explanation to action. In the past the typical form of such poetry was represented by morality and allegory. "Under the influence of science", in modern times, it has appealed to abstract ideas. It is born out of the realization of the close contact between life and literature. Goethe in 1774 (30th May) wrote in *Werther* that the virtue of *Dichtkunst* (creativity), is "the recognition of the excellent and the heart to give it expression". Fifty-one years afterwards in 1825, when he had become more mature, he explained it further to Eckermann (11th June) as "a vital sense of one's surroundings and ability to express that sense". Iqbal realized this as early as 1897. In a letter to an intimate friend (11th March, 1903) Iqbal says "For a long time I have been yearning to write in the manner of Milton (*Paradise Lost*, etc.) and the time for that seems to be fast approaching, because these days there is hardly a moment, when I am not thinking seriously of this. I have been nurturing this wish for the past five or six years, but the

(creative) pangs have never been so acute as now."

The early period of erotic lyricism was over. He was looking towards his environments with open eyes. In the first fervour of imagination he adopted the creed of nationalism, which in those days was not the easy, glib thing it can be to-day. In Europe his outlook widened and he realized the harmfulness of narrow nationalism. But internationalism as a mere abstract idea is not much use. Its seeds should be grown in a fertile ground. "Islamic Society," he writes "is the only society which has so far proved itself a most successful opponent of the race-idea." And it was a society to whose culture he belonged body and soul. This is the secret of his "communalism". He is as communal as Homer, Dante, Milton and Kalidas, who utilize and refer frequently to gods, myths, beliefs, and symbols of their various cultural and religious groups. They are not less of poets because of this. The import of Iqbal's method of complete or partial transformation of legends and symbols (as he says of the Quran) in order to besoul them with new ideas and thus to adapt them to the advancing spirit of time, is an important point, which has always been overlooked or improperly understood by the critics who accuse him of communalism.

The growth of man, say modern psychologists, has many stages. The state of childhood is that of "pure" (auto)-eroticism. Later the child develops love for the mother or father. From mother or father, he goes to the tribe or the group of his kith and kin.

It is, so far, nothing more than the reception of external stimuli. When maturer, he begins to know himself. He becomes a personality. And it is then that he begins to judge things by an independent standard of values. Iqbal's thought represents all these four stages.

He began with the erotic ("art for the sake of art") *Ghazal*. [He first wrote in Punjabi. Then came Urdu. I have with me an unpublished Persian poem of his, written in 1903.] From eroticism to nationalism (Motherland, or, Fatherland) was the next step. And then came the "tribal love" of Islam. Soon afterwards he matured, and with *Asrar* (1915) begins the period of his "philosophy"—creation of personal values, for the judgment of outer stimuli, or environment. It is a regular development. But I do not mean to imply that these periods are mutually exclusive. A broader and more fundamental classification can be made by saying that until 1915, Iqbal was merely like a sensitive plate, reacting towards external stimuli (eroticism, nationalism, nature, etc.) and reproducing them in words. He was a part of his environments. But afterwards he became a separate entity, a creator of values, a judge of his environments—an interpreter and not a mere mouth-piece.

The second period too, has a history of internal development. Quite recently a new note became audible in his poetry. Just as his great love of liberty for all persons drove him out of the folds of nationalism, so was he also driven to realize that communal groups

are not indivisible entities. The poet who began his serious work, by arousing Indians as Indians, who later on sang:—

مسلم خوابیدہ اٹھو ہنگامہ آرا تو بھی ہو

(Awake, O, Muslim!...) had a new message:

اٹھو میری دنیا کے غریبوں کو جگا دو

(Awaken the Poor...) He addresses the Poor of the whole world instead of Indians, or, Muslims. He became avowedly a "Muslim Socialist." (Compare his treatment of Lenin in *Piam-i-Mashriq*, where he is lowered to the depth of the Kaiser, with that in *Bal-i-Jibreel*, where he is canonized as a saint. In *Zarb-i-Kaleem* he hopes that the Soviet will turn Muslim, and opines that even now they are doing God's work unconsciously.) That is why he attacks "Atheist Socialism" in his lectures, but never Socialism. He said it very explicitly more than once, that if he were made the dictator of a Muslim State, he would first make it a socialist state. First that! But his main Concern was the development of the Ego. He believed that a socialist state would offer greater scope for that. He was a great enemy of Imperialism, Capitalism, and all forms of Exploitation for this very reason. And this great emphasis on the Ego, sometimes made him admire even "the Devil" and his "human incarnations" (Mussolini, etc.). This is his heritage from Nietzsche. But though collateral, they are not real brothers. His superman is not the ruthless sadist of Nietzsche. Nor is his Immortality a mere mechanical Recurrence. Yet the echoes of the one are

distinctly heard in the voice of the other.

"The old gods came to an end long ago. The Gods are dead," said Zarathustra. For they suppressed the Ego. And Iqbal's reasons for the end of prophets (Finality) are of the same brand (and very unorthodox, too!). Mohammad is the last of the prophets, not merely because his message was final, but also because, according to Iqbal, prophethood was no longer necessary. It was needed only "during the minority of mankind." "With the birth of reason and critical faculty, however, life in its own interest, inhibits the formation of non-rational modes of consciousness" (which were necessary only for primitive people, at an "earlier stage of human evolution"). Prophethood was *abolished* by Islam, says Iqbal, because "life cannot for ever be kept in leading-strings." Man must judge for himself. "Ready-made judgments" retard the growth of the Ego. "Priesthood, hereditary kingship and prophethood" are all anachronistic. This is a very daring doctrine, but quite consistent with Iqbal's "philosophy"—almost an inevitable deduction. Even more daring is his conception of God as the Absolute Ego. But Iqbal was nothing, if, not daring in thought. To doubt, question, destroy and construct,—that was Iqbal's great mission!

He is undoubtedly influenced by Bergson in this. But he is not a pure "intuitionist," nor is his universe the manifestation of an "Elan Vital"—a furious principle resembling Schopenhauer's "Blind Will." Bergson is not a determinist. But his "Elan Vital"

overshadows individual life, and leaves no scope for the development of personality. Bergson's Creative Impulse (Evolution) drives man and beast alike. Iqbal on the other hand exalts man at the possible expense of God. And he is more aware of the social good than either Bergson or Nietzsche.

Iqbal's scheme of life is more human and workable. As a poet, he is more akin to Goethe than to the dry-as-dust philosophers and abstract thinkers. It is Goethe who said in *Faust* :

Be self-possessed.

That is the only Art of Life, and Goethe also believed in winning immortality through personal endeavour. Iqbal's "greatest" work in Poetry, *Piam-i-Mashriq* is appropriately dedicated to Goethe.

It is as a poet that Iqbal stands or falls, ultimately. And it is a proof of his immortality as a poet, that he realized that poetry and life are inseparable, and move the pattern of his thought into the web of modern knowledge. His poetry is not topical, but contemporary—alive with the life of to-day. And that alone may live to-morrow that lives to-day!

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The following essays indicate how Iqbal impressed some of his younger contemporaries. To most of them he is not only the greatest of all the poets of the present and the past, but also a great teacher and a great guide. Already a legend of sainthood is growing around him. But he was not a saint. He was "human,

all too-human!" And that was the secret of his greatness.

In modern times when the resources of human knowledge and power are almost unlimited, it is perhaps impossible for one individual to achieve Iqbal's ideal of manhood. But if the creation of new values is any test, Iqbal was a superman. He gained the right to be an Immortal!

GULMARG (KASHMIR)
August 10, 1938.

M. D. TASEER

IQBAL DAY LECTURES

I

IQBAL'S DOCTRINE OF THE SELF

(By F. K. Khan Durrani)

من عرف نفسه فقد عرف ربه

“He who knows his self knows his God.” This is a well-known saying of our Holy Prophet. It is very little understood, but contains the whole doctrine of *Khudi* or Self.

Iqbal propounded the doctrine in 1914, when in April of that year he read a portion from the first draft of اسرار خودی at the anniversary meeting of the Anjuman Himayat Islam. Since then he has developed the theme in book after book, but the doctrine on the whole remains a mystery. It must be a rare one among his readers who understands it, though I have not met that rare one yet. Several causes have contributed to this lack of understanding. One principal cause is the general superficialisation of the Eastern mind. Asia has been torn away from her own ancient springs of inspiration and looks to the West for light and guidance, and the West has nothing but a materialistic view of life to offer.

A second cause is that people take Iqbal for only a poet, a philosophic poet forsooth, but yet a poet, though he has himself entered a strong protest against this tendency in گلشن راز جدید :

نه پنداری که من به باده مستم مثال شاعران افسانه بستم
نه بینی خیر از آن مرد فرو دست که بر من تهمت شعر و سخن بست

"Do not think that I am inebriate without wine and have only concocted stories like poets. You will not see any good in that base man who accuses me of poetry." True that he has expressed his mind in poetry; it is his poetry that has carried his word far and wide. True also that the doctrine itself is so warm, throbs so strongly with life and power, that a humbler vessel would have failed to contain it; as the Poet himself says :

نغمه ام ز اندازه تار است بیش من نترسم از شکست عود خویش
در نمی گنجد بجو عمان من بحر ها باید پیش طوفان من

"My song is beyond the powers of the string; I am not afraid if my guitar breaks. My sea will not be contained in a stream; my storm calls for oceans." It is not, therefore, without reason that whenever a thinker, from Krishna to Nietzsche and Iqbal, has caught a vision of the Self, he has sung of it in poetry. Nietzsche no doubt writes in prose, but his prose reads like poetry; the man seems to be standing on the top of a mountain calling mankind, prophet-like, to awake and listen to him. Had Iqbal chosen the humbler vessel of prose for

the exposition of his doctrine of the Self, few would have read it; his Madras lectures, so eagerly awaited before they were published, have gone unread. His poetry has made him popular, but the music of it has so carried the people away that they have failed to look deeper and grasp the inner meaning of it. The fact of the matter, however, is that when he speaks of the Self, though he seems to be speaking poetically, he is not really being poetical. If it is poetry at all, it is descriptive poetry, in which he describes the actual states of the Self as he sees them. For instance, when he says:

دل ز سوز آرزو گیرد حیات غیر حق میرد چو او گیرد حیات

"The heart attains life by the fire of ideals, and when it has attained life, everything other than God dies for it"—he is not speaking in poetical hyperbole. He is not even preaching anything. He only states a fact; for it is a fact that when the Self has awakened to itself, it remains aware only of its own self and of its God; everything else ceases to have meaning for it, ceases to exist. Again:

سنگ چون بر خود گمان شیشه کرد شیشه گردید و شکستن پیشه کرد

"When the rock fancied itself to be glass, it became glass and developed the habit of breaking." This is poetry, yet it points to a fact of common observation. It is but natural that young men should be rough and strong and think manly thoughts. But when a young fellow fancies himself to be delicate, sweetheart-like, and

affects womanish manners, why, he becomes womanish. Speaking of the power of ideals on men and nations the Poet says :

چیست اصل دیده بیدار ما ؟ بست صورت لذت دیدار ما
کبک پا از شوخی رفتار یافت بلبل از سعی نوا منقار یافت

“Wherefrom do we get our wakeful eye? Our intense desire to see has assumed a body. The partridge got its legs from the elegance of its gait and the nightingale its beak from its endeavour to sing.” This is high poetry, but it is also a fact that the urge of life, in order to adjust itself to its physical environment, equips living beings with new limbs and new faculties. So, when men form high ideals and set out in pursuit of them, the very urge of those ideals gives them a power for their realisation, of which they could not have even dreamed before.

There is another difficulty in understanding this doctrine, and this difficulty is indeed very great. The doctrine is very ancient and there is hardly a civilized race in the world which has not produced one or two prophets of it. Men of this type have been more numerous among Muslims because the whole discipline of Islam is directed to the awakening and strengthening of the consciousness of the self in man. Yet it is not so widely understood as it ought to be, and as Islam desires that it should be. The difficulty arises from the fact that understanding of this idea lies beyond the range of intellect. Even if one did succeed, by an unusual feat

of the intellect, in forming a correct idea of what it means, it would be of no practical use to one. True knowledge of it can come only by realisation, by living experience ; for *Khudi*, consciousness of the Self, is a vital thing, as vital as the hot blood that courses in a man's veins, even hotter, for it is more vital ; it has more compelling power, a greater urge than mere animal energy can impart to one.

According to Iqbal every living thing has an ego, a Self, which struggles for self-expression. For instance, in *Piam-i-Mashriq* (pp. 139 f.) the rose asks the dew-drop : Who are you ? Who am I ? What is this bird that sings on my twig ? What is the purpose of song ? What is this old world ? And the dew answers that the garden is the battlefield of the omnipresent life, breath is the desire of speech and life is the unveiling of one's face.

من از فلک افتاده تو از خاک دمیدی
از ذوق نمود است دمیدی که چکیدى
در شاخ تپیدی
صد پرده دریدى
بر خویش رسیدی

" I dropped from heaven, you grew from the earth ; it is by the desire for self-expression whether you drop from above or grow from below. You were restless in the twig and tore up a hundred veils, until you arrived at your Self." And the Holy Quran says the birds of the air are a people like unto us ; they too have their egos.

But we are concerned here with the human ego only. It is in man alone that the ego reaches its highest perfection and to that we must confine ourselves.

THE CHILD WAKES

There are two stages in the growth of the human ego. The latter and higher stage is attained by but a few ; the first is common to all men and takes place very early in life ; for it is just what constitutes the humanity of man. I should say, it is just what separates man from the lower animals. Here let me tell you of an observation I made in my own family. I have two children, a girl and a boy. A suckling infant has no idea of his self and can hardly distinguish himself from others. In fact, the babe considers his mother as part of his own life. I took greater part in the upbringing of my children than falls to the lot of most fathers, so much so that in their infancy they considered me as part of their own lives, having no separate existence of my own. But when my daughter was in her third year, she developed a queer trait. She hated to be caressed and shown love to, until a maiden aunt remarked that the child had no love in her. The mood passed and we forgot all about it. After her came the boy. When he reached the same age, he showed the same symptoms but in a manly way. While the daughter simply drew herself away, this young man defied me and sometimes deliberately insulted me just to see how I would react to his defiance. It was then that I realized what the

matter with him was. He had awakened to the fact that father and mother were separate beings, and that he was a separate, independent Self in his own right. Not until he had readjusted himself to this new knowledge could the same old confidence be restored.

Our poet too has observed children and has spoken of their little ways at several places in his works. Note his description of the baby, how laughable, yet how true and loving :

از همه بیگانه آن مامک پرست
گریه مست و شیرمست و خواب مست

“How completely unaware of the whole world is that devotee of his mummy. Crying, drinking milk and sleeping, these are his sole concerns.” He has no ear for the cadences of music. The jingle of a chain is sufficient music for him. But the child is very inquisitive :

جستجو سرمایه پندار او از چرا - چون - که - کجا گفتار او

“Inquisitiveness forms the whole of his mental life : how, why, where is his whole speech.” The child is all ears and all eyes ; for he wants to know the world in whose midst he finds himself. He sees and questions and learns, until one day he wakes up to the knowledge that he is an entity by himself, separate and distinct from all around him, an independent Self :

چشم گیرایش فتد بر خویشتن دستک بر سینه می گوید که 'من'

In the midst of his search “his sweeping, grasping eye lights on his own self, and placing his little hand on his breast he cries, ‘I am.’” This I-amness marks the

first awakening of the Self. It is in fact the very essence of the Self.

THREE STAGES

This I-amness of the child is organic, and most people remain at this stage. The higher, spiritual I-amness is of later growth. It takes its birth in middle age, beyond thirty, generally round about the proverbial forty, though it may take place even before the thirtieth year of one's life. In the Quran the prophet Yahya is said to have been granted it 'while yet a child,' i.e., before he was thirty. But it is extremely rare :

عمرها در کعبه و بت خانه می نالد حیات
تا زبزم عشق یک دانائے راز آید برون

“Life wails for ages in mosques and temples, before one knower of secrets rises in the assembly of love.”

ہزاروں سال نرگس اپنی بے نوری پہ روتی ہے
بڑی مشکل سے ہوتا ہے چن مین دیدہ ور پیدا

This I-amness is not a sudden revelation, though it generally takes that form. It is the consummation of a long period of preparation, struggle and discipline, extending over almost the whole of one's life, though if one were to put oneself into the hands of a master, a Data Gunj Bukhsh, a Baba Farid Shakarganj, a Muin-ud-Din Chishti or a Bu Ali Qalandar, given the natural aptitude, it is possible to shorten the period by many years.

Nor does it come full-grown in one flush, though the first gush comes with a tremendous force. It

shakes the whole being of the person who has the experience, shakes him to the very foundations of his being, gives him shivers as if of fever. It gives him the feeling as if he were being transported in the air. Indeed, it acts like a heady wine and keeps one giddy for a time until one gets used to it. This consciousness has its stages of evolution. The struggle for perfection of light continues: رب زدنی علماً "My Lord, increase my knowledge," cries the soul. Iqbal names three stages of it by the mouth of Rumi:

زندگی خود را بنخویش آراستن	بر وجود خود شهادت خواستن
شاهد اول شعور خویشتن	خویش را دیدن بنور خویشتن
شاهد ثانی شعور دیگرے	خویش را دیدن بنور دیگرے
شاهد ثالث شعور ذات حق	خویش را دیدن بنور ذات حق
پیش این نور ارمانی استوار	حی و قائم چون خدا خود را شمار

"Life' means to array oneself before oneself and to demand witness to one's being. The first witness is the knowledge of the Self, *i.e.*, to see oneself in one's own light. The second witness is the recognition of an 'other', *i.e.*, to see oneself in the light of an 'other'. The third witness is the recognition of God, *i.e.*, to see oneself in the light of God. If thou canst maintain thy being in front of the divine light, consider thyself living and everlasting like God." The 'other' is the world around you, the opposing, inimical forces with which you have to contend in your daily life; for without the presence of this other it is not possible fully to know oneself.

راست می گویم عدو هم یار تست هستی او رونق بازار تست
کشت انسان را عدو باشد صاحب ممکناتش را برانگیزد ز خواب

"I tell you the truth, thy enemy is also thy friend, for the bazar of thy life resounds with life by his presence. The enemy is a rain cloud to the tilth of man, for he brings to life the hidden possibilities of his being."

I must proceed now to tell you what this experience of the realisation of the self actually is. But in order to enable you to grasp it and form an estimate of its utility in life, I must first explain what it is not. Speaking to the present generation the Poet says:

علم غیر آموختی اندوختی روئے خویش از غازه اش افروختی
ارچندی از شعارش می بری من ندانم تو توئی یا دیگری
عقل تو زنجیری افکار غیر در گلوئے تو نفس از تار غیر
بر زبانت گفتگوها مستعار در دل تو آرزوها مستعار
قمریانت را نواها خواسته سروهایت را قباها خواسته
باده می گیری بجام از دیگران جام هم گیری بوام از دیگران
آفتاب هستی یک در خود نگر از نجوم دیگران تا به مغر
تا کجا طوف چراغ محفل ز آتش خود سوز اگر داری دل

"You have learnt and amassed the knowledge of others and brightened your face with rouge borrowed from others. You seek honour by aping the manners of others. I do not know whether you are yourself or an other. Your intellect is chained in the thoughts of others; the very breath in your throat comes from the strings of others. Borrowed speeches are on your tongue and borrowed desires in your heart. Your canaries sing borrowed songs; your cypresses are clad

in borrowed mantles. The wine in your cup you get from others; the cup itself you borrow from others. You are a sun; look for once into your own self and purchase not your light from the stars of others. How long will you dance around the candle of the assembly? Burn in your own light if you have a heart." This is a most apt description not only of the modern educated Indian youth whose whole mental equipment and social morality consists of thoughts, speeches and manners borrowed from the West, but also of those who pride themselves on their learning and do not possess a thought which they could call their very own.

A SILENT UNIVERSE

Man is placed in this vast world apparently without any direction. A thousand questions rise in the mind, to which the universe extant around me gives no answer. Who am I? What am I? Where do I come from? Whither am I bound? There is no answer. The Poet poses these questions in the poem on loneliness in *Piam-i-Mashriq*. He questions the waves and receives no answer. He questions the mountains and receives no answer. He questions the moon and receives no answer. There is profound silence in the universe and man is profoundly lonely in this universe. Where should one go to for light? To reason? Reason only looks at the surface of things and is too lame to walk unless it is whipped from behind by something else, and even then it does not go far beyond the stage of aping,

such as the one described by the Poet in the verses I have quoted above. The Poet says in جبریل :-

عقل گو آستان سے دور نہیں اس کی تقدیر میں حضور نہیں
علم میں بھلی سرور ہے لیکن یہ وہ جنت ہے جسمیں حور نہیں

Intellect is cold :-

دل ز ناز خنک او بہ تپیدن نرسد
لذتے در خلش غمرہ پندہانش نیست

“The heart does not warm to her cold coqueties; the prick of her hidden blandishments gives no delight.”

What about religion? Has it not sufficient guidance for man? But religion remains a sealed book until one is grown enough to realise its true inwardness.

تو عرب ہو یا عجم ہو ترا لا الہ الا
لغت غریب جب تک ترا دل ندے گواہی

ترے ضمیر پہ جب تک نہ ہو نزول کتاب
گرہ کشا ہے نہ رازی، نہ صاحب کشاف

In this profound loneliness and silence of the universe there is only one source of light, only one place from where you can get a direct answer to your questionings. That place is your own heart.

راہ کور است بخود غوطہ زن اے سالک رہ
جادہ را گم نکند در تہ دریا ماہی

“The path is blind; dive into your own Self, O seeker of the path, for the fish never loses its way in the depths of the ocean.

تو اے مسافر شب خود چراغ بن اپنا
کر اپنی رات کو داغ جگر سے نورانی

This profound silence and solitude of the universe is like the dark pall of night. In this all-enveloping darkness the human heart is the only burning candle to light the way. Realisation of the Self means the lighting of this inner candle.

For the lighting of this candle a long struggle is necessary, a long period of preparation. When the heart is ripe for receiving this knowledge, some unusual experience, some painful experience that forces one to look inward, takes place and sets the light burning. It may be some broken faith, some powerful experience of love not returned, or something else that puts one's soul on the rack, that shakes one to the very foundations of one's being, forces one to question those fundamental principles by which one has lived :

ضربتے باید کہ جان خفتہ برخیزد ز خاک
نالہ کہ : زخم از تار حیات آید بروں

"It needs a blow to bring the sleeping life to awakening; for without the bow the strings of the guitar of life yield no music." This is a very critical moment in a man's life, and criminologists might be able to tell you how often men are called upon to face this ordeal and fail, fail and fall. Weaker minds become cynical and sceptical; they become deniers of the good; while stronger minds even turn to crime. Their crime is but a manifestation of their inner sorrow and a

protest against society and its conventions. But the mind that has grappled with itself, fought with its devil and overpowered it, the mind that has reinforced itself with a long course of discipline, rises higher and steps on to a new plane of life, the inner life of the spirit.

How does one feel when one enters this new life? The experience is very complex, but I shall try to analyse it. Perhaps the first experience is: I am. I stand alone. There is none besides me. The Musalman says: There is none besides Allah. The man who has just entered upon the realisation of his Self says: There is none besides me. Anything else may or may not be, but I am. So Iqbal is but describing an experience of the mind when he says:

ساخن از بود و نابود جهان با من چه می گوئی
من این دانم که من هستم ندانم این چه زیرنگ است

“Why ask me whether the world exists or not? I only know that I am, and I don't care what this world of phenomena is outside of me.” Accordingly he teaches:

از خود اندیش و ازین بادیه ترسان مگرد
که تو هستی و وجود دو جهان چیز نیست

“Keep thine eye on thy Self and don't walk through this desert in fear; for thou art, whereas this and the world hereafter are nothing.” Again:—

ضمیر کن فکان غیر از تو کس نیست
نشان به نشان غیر از تو کس نیست
قدم به پاک تر نه در ره زیست
به پهنای جهان غیر از تو کس نیست

“The heart of the universe is none but thou ; the trace of the Unseen is none but thou. Tread fearlessly the path of life, for in the whole expanse of the universe there is none but thou.” One who has not had the experience of one’s absolute separateness, one’s absolute uniqueness, is a deluded soul ; he does not know what the Self means :—

کسے کہ از دو جهان خویش را بیرون نشناخت
 فریب خوردہ این نقش باطل است هنوز

“One who has not realised his distinctness from this world is a victim of the delusion of this fancied picture.”

Along with this recognition comes the realisation :

از من بیرون نیست منزل کہ من

“My destination is not outside of me.” I am a being in my own right, a responsible being, responsible to my own self and to none else. My actions are my own. I am the father of all the actions, all the feelings and all the words that proceed from me. I am personally responsible for them and nobody else, and I am responsible to my own Self, to nobody else. My religion is my own ; the law I live by is my own. I cannot take my law from any society, from any government, from any scripture, from any prophet or God. I am my own lawgiver and I make my own religion ; because I am responsible to none but my own Self, and nobody can take this responsibility from off my shoulders. I can never permit anyone to take off this responsibility

from my shoulders ; I can never agree to anyone doing so ; because that would mean my death, the death of my Self. I must carry my own burden, because that burden is the witness of my being, my manhood, my dignity, my high destiny, the witness of the nobility of my birth and my station in God's universe. لا تزر وازرة وزرى أخرى —“None shall bear the burden of another,” says the Holy Quran. My hell and my heaven, I carry them both in my own breast. (I believe one may even visualise hell if not heaven.) It is a great experience ; for while one feels alone in the universe, one is also given the courage to bear that loneliness. In fact, one feels happy of it as a witness of one's divinity.

This realisation contains three other elements, viz., of نور or light ; حياء or shame, عشق or love. I shall speak of them presently. Here I would pause a while to take note of another fact. I told you a little while ago that there are three distinct stages in the growth of the Self. In the first stage the Self recognises its own self. It is not aware of any God. In fact, its affirmation of its own self amounts in a way to a denial of God. I believe it would not be able to affirm itself if it did not first deny God, because the realisation of the Self marks the birth of one's own divinity. Knowledge of God comes later. It may take days or weeks or months. In one case I know it took the man nearly nine months of ceaseless anxiety to arrive at an understanding of the simple formula لا اله الا الله —“There is no god but

Allah." And even then it came like a flash of lightning and not as an act of thought. To some people the knowledge never comes. They remain at this first stage. Nietzsche, for instance, never went beyond this stage. But, as you will realise presently, even this stage is a very high achievement which places its winner far above the common herd of mankind. Denial of God is necessary to affirmation of the Self, and knowledge of God is not possible without affirmation of the Self; as the Poet says:

کرا جوئی؟ چرا در پیچ و تاب؟ کہ او پیدا ست تو زیر نقابی
تلاش او کنی جز خود نہ بینی تلاش خود کنی جز او نہ یابی

"Whom seekest thou so restlessly? He is manifest, while thou thyself art veiled. Seek Him and thou shalt not discover but thy own Self. Seek thyself and thou shalt not but discover Him." Again:

از ہمہ کس گزارہ کیرو صحبت آشنا طلب
ہم ز خدا خودی طلب ہم ز خودی خدا طلب

"Separate thyself from all and seek the company of one who knows. Ask thy Self of God and ask for God of thy Self."

But to return to our analysis. The third factor in this realisation is light. I am using no metaphor when I call it light, for one feels as if a powerful light has been lit in one's inner self, in which one sees every nook and corner of one's heart. It is wholly different

from the light of intellect :

دگر است آن که زند سیر چمن مثل نسیم
آن که در شد به ضمیر گل و نسرين دگر است

“ The eye that passes over flowers like the morning breeze is different from that eye which pierces the very hearts of those flowers.” At another place the Poet says :

اگر بسینه این کائنات در نروی نگاه را به تماشا گذاشتن ستم است

“ If you cannot enter the heart of the universe, it is sheer waste to let the eye go sight-seeing.”

Intellect looks at but the surface, whereas the Self, by the light which it has itself created, sees into the very heart of things. Ibn Arabi says الحق محسوس والخلق معقول “God is a percept and the world is a concept”; that is, we perceive God direct, while we only conceive of the world. Iqbal translates the same idea in گلشن راز جدید thus :

به بزم ما تجلی ها ست بنگر جهان نا پید و او پیداست بنگر

“Behold the manifest glories in our assembly ; behold the world non-existent and He manifest.” By our common standards this is quite upside down. We argue about God and try to reach at Him only through reason, whereas the world we have spread out before us. But the truth is otherwise. Intellect works slowly, indirectly, because it deals only with concepts (صفات), with the outer phenomena ; it bases its conclusions on knowledge received through the not always dependable reports of

the senses ; whereas the Self, the Ego, by virtue of its own light, has a direct vision of Reality, and thereby arrives at a degree of certainty which is not possible to intellect. Iqbal says in *بال جبریل* : —

علم کا موجود اور فقر کا موجود اور اشہد ان لا الہ اشہد ان لا الہ

The 'being' of conceptual knowledge is different from the 'being' of the seer. The former argues about God, whereas the latter says: I know there is no God but Allah and I bear witness to it on the basis of my personal, first-hand knowledge that God is. He is because I have seen Him. When Abraham was asked by his people whether what he said was true, he did not argue with them, but said: Your Lord is the Lord of heavens and the earth, Who created them, and I am one of the *witnesses* of that fact (XXI, 56). This personal authority comes only from inner light :

خویشتن را اندر این آئینہ بین تا ترا بخشند سلطان مبین

"See yourself in this mirror, so that you may be granted the clear authority." Religion received from books only is a poor guide ; the books must be read in this light of the inner Self :

دین مآجہ اندر کتب الہیہ خبر علم و حکمت از کتب دین از نظر
چیست دین؟ دریافتن اسرار خویشی زندگی مرگ است بہ دیدار خویشی

"Do not seek religion in books, O ignorant one. Knowledge and wisdom come from books, whereas religion comes from insight. What is religion? It is discovering the secrets of the Self ; life is death without a sight of the Self." About the man who has this insight

the Poet says :

سر دین ما را خبر او را نظر او درون خانه ما بیرون در

“The inwardness of religion is to us a ‘report’, but to him it is something seen. He is inside the house, while we stand out.” The ever-present and severest struggle man has to fight daily in his life is the struggle between right and wrong. It is not possible to decide such cases with unerring judgment without an insight into the depths of life, and this insight is possible only by that inner light :

نیست این کار فقیهان اے پسر با نگاہ دیگرے او را نگر

“It is not for jurists to decide such questions, my son ; look at them with another sight.” Until this insight is born, religion is not far removed from idolatry ; it remains a religion of compulsion and not of free choice, which latter comes only from insight.

کذر ازانکہ ندید است و جز خبر ندهد
ساختن دراز کند لذت نظر ندهد
شنیدہ ام ساختن شاعر و فقیہ و حکیم
اگر چہ نخل بلند است برگ و بر ندهد

“Leave him who has not seen and speaks only from report, who talks tall but does not give the delight of sight. I have heard the speeches of poets and religious jurists and philosophers. The tree is no doubt tall, but it bears no leaves or fruit.”

The fourth element in self-realisation, viz., حیا or shame, is only a reflex of the recognition of one's

nobility of birth and high station in the universe. With the birth of *Khudi* it becomes very keen. If a man who has arrived at this stage of inner development happens to do a wrong, he feels the sense of shame most keenly, not because he fears lest others should come to know of his wrong, for others do not exist for him. He is ashamed of himself, humbled in his own eyes, that he who is so noble should have stooped to such a thing. He shuns evil and pursues the good not from fear or favour of the world at large, but because the inner urge of the enlightened Self leaves no other choice for him.

The light I have spoken of above is not a mere effulgence, not mere knowledge. It is something vital, possessing a powerful urge in it, which is wholly absent from the knowledge which we derive from the intellect. When we have proved a proposition logically, it supplies no urge or motive for us to act upon it. But when this inner light is confronted with a proposition, it not only delivers its judgment forthwith, but also provides the necessary urge that we should act upon its decision.

عشق فرمودہ قاصد سے سبک گام عمل
عقل سمجھی ہی نہیں معنی پیغام ابلی

This vitalness of the inner light, this compelling urge that it imparts to its decisions, is called عشق or Love, which is the fifth element in the realisation of the Self. *'Ishq* is dynamic knowledge. In the language of the Quran and the Hadees this dynamic light is called

Iman. It is this light that equips a man with demoniacal powers and gives him the courage and the strength to tackle tasks, which in the eyes of common people it would be sheer madness to attempt :

تیشہ اگر بہ سنگ زد این چہ مقام گفتگو ست
عشق بدوش می کشد این ہمہ کوهسار را

“ It is no matter for surprise that Farhad went to cut the mountain at the behest of Love ; for Love can lift the whole mountain on its shoulders.” This is poetical language, but I must warn you that the man of *Khudi* has that vision and that courage in him. It is a fact and no exaggeration. And if he does not feel that much power in him, he has no true *Khudi* in him.

The man of intellect discovers a truth, believes in it and is content with that ; but with the man whose Self has awakened, to believe is to act. Intellect calculates ; Love goes straight to action regardless of risks or dangers :

بہ خطر کود پڑا آتش نمرود میں عشق
عقل ہے معو تماشائے لب بام ابھی

Love rejoices in affirmation of its Self. Love rejoices in self-expression. Love rejoices in emptying itself out, for it can never empty itself ; there is a perennial spring in its being, which knows no exhaustion :—

عیناً یشرب بہا عباد اللہ یفجرونها تفجیراً

“A fountain from which the servants of Allah drink —it flows with abundance and never stops.” (LXXVI, 6). There is no reservation with love, no holding back ; it

battles and seeks no quarter :

عشق اگر فرمان دهد از جان شیرین هم گذر
عشق محبوب است و مقصود است و جان مقصود نه

“If Love commands: Surrender thy life, one surrenders it joyfully; because Love is the only beloved; its object is its own consummation and not the preservation of life.” Now you will understand what hidden powers men of enlightenment have, which enable them to walk fearlessly into the jaws of death and to pour out their life-blood as the last supreme act of self-affirmation. So the Poet says:

صدق خلیل بھی ہے عشق صبر حسین بھی ہے عشق
معرکہ وجود میں بدر و حنین بھی ہے عشق

Wherefrom does Love derive this power? From its inner light, from its deep conviction, the conviction that is not based upon reason or intellect—to intellect such conviction is organically impossible. This conviction is a vital experience; it is the offspring of that inner light and is inseparable from it; it is born of the direct vision of reality. Armed with this conviction Love goes fearlessly onward:

نقطہ پرکار حق مرد خدا کا یقین اور یہ عالم تمام وہم و طلسم و مہاجاز

“The conviction of the man of God is the centre of God's universe; whereas the universe itself is mere fancy, a picture conjured up by the imagination, mere phenomena.” Again:

یقین مثل خلیل آتش نشینی یقین اللہ مستی خود گزینی

Conviction—or faith, for both mean the same thing—sits in the heart of fire like Abraham and remains safe ; for it means intoxication in God ; it means retreatment into the castle of one's Self. This power, this extraordinary daring and courage is not possible to mere intellect or learning.

بہ پیچ و تاب خرد گرچہ لذت دگر است
یقین سادہ دلان بہ ز نکتہائے دقیق

“The tortuous, meandering paths of intellect too have their delights; but the simple faith of the simple hearts is better far than the profundities” of science and philosophy. You will know presently what these simple hearts are. The Poet has compared Love and Intellect very frequently and says :

عقل را سرمایہ از بیم و شک است
عشق را عزم و یقین لا ینفک است

Intellect grows by doubt ; doubt is its whole make-up ; whereas determination and conviction are inseparable from Love.

I have said that Love is a dynamic force. It is the greatest dynamo of life ; in fact it is the only dynamic force in life, without which life would indeed be a cold place. As the Poet says :

تہی از ہائے و ہومیخانہ بودے گل ما از شرر بیگانہ بودے
نمودے عشق و این ہنگامہ عشق اگر دل چون خرد فرزانیہ بودے

“The wine-house of life would have been without voice or sound ; the clay of which we are fashioned would have been without a spark. There would have

been no love and no bustle or striving of love, if the heart had been as wise as intellect.”

But Love has no delusions ; it is not self-conceited. Its endeavours for the perfection of its light are ceaseless, unremitting, unsparing. رب زدنی علماً is its constant prayer. *Schöne deinen Nächsten nicht*, says Nietzsche—“Do not spare thy neighbour.” Do not spare this lower self that resides in the breast along with the higher self. The man who has realised his Self keeps a very watchful eye on the workings of his own heart. He sits in ambush of himself, turns the flashlights of criticism on to his inner Self, notes every beat of the heart, subjects the motives of his activities to a close, merciless scrutiny. Thus he seeks to purge his Self of all dross and to perfect his light.

این چنین دل خود نما و خود شکن دارد اندر سینه مومن وطن

“It is just such a heart that resides in the Momin’s breast: it affirms itself, grapples with itself, hurls itself and breaks itself.” But this scrutiny is a most difficult exercise :—

براهیمی نظر پیدا مگر مشکل سے ہوتی ہے
ہوس چھپ چھپ کے سینوں میں بنا لیتی ہے تصویریں

But the true believer goes on waging a relentless war:

مرد مومن زندہ و با خود بجنگ بر خود افتد ہمچو بر آھو پلنگ

“The man of faith is alive and battles with himself; he pounces upon himself, as the leopard pounces upon a deer.” Speaking of the superficialising effect of West-

ern education the Poet says :

اس جنون سے تاجی تعلیم نے بیگانہ کیا
جو یہ کہتا تھا خرد سے کہ بہانے نہ تراش

For intellect seeks excuses. It can invent any number of excuses ; it will justify anything, prove anything to be right and anything to be wrong. But Love seeks no excuses; it will not spare. Love's behest is but one ; nor sit nor stand but go—go straight ; neither look to the right nor to the left, but go straight, and hurry forth after the good : and

فقل عیار ہے سو بھیس بنا لیتی ہے
عشق بیچارہ نہ ملا ہے نہ زاہد نہ حکیم

This is the simplicity of Love ; it cannot and will not argue itself out of an unpleasant position.

I have called Love the dynamo of life. In Islamic literature, especially in the Quran and Hadees, there is another word for it, namely, *Jihad*. *Jihad* is holy warfare, the war of good, virtue and righteousness against evil, against the evil in one's own heart and anywhere and in any form one meets with it. It is the principle of holiness and righteous endeavour, and the denial of it is the denial of goodness and holiness. The Poet rightly says therefore :

ز رسم و راہ شریعت نہ کردہ ام تحقیق
جز اینکه منکر عشق است کافر و زندیق

"I have not inquired into the usages enjoined by Law, beyond this that the denier of Love is a Kafir and an atheist." So long as this urge for holiness, this

will to righteousness, this spirit of unyielding strife against evil is there, one is a Muslim ; if one has it not in him, one is not a Muslim. Our Holy Prophet says (see *Mishkat*) : The man who actively strives against evil is a Momin (believer) ; one who has not the courage to offer active opposition to evil but denounces it by word of mouth is also a Momin ; and one who has not the courage even for that but hates evil in his heart, he too is a Momin. But one who does not disapprove of evil even in his heart has not the weight of even a mustard seed of *Iman* in him. Iqbal expresses the same idea in poetry thus :

اگر ہو عشق تو ہے کفر بھی مسلمانی
نہ ہو تو مرد مسلمان بھی کافر و زندیق

A lasting, durable civilization can be built only upon ethical principles. Religion is the embodiment of the ethical spirit in man, and love is the active manifestation, the instrument, of that spirit :

زندگی را شرع و آئین است عشق
اصل تہذیب است دین، دین است عشق

“The law of life is Love (Jihad). The true basis and source of civilization is religion, and religion is but Love—Jihad.”

Without this love, this spirit of Jihad, the spirit of the Holy Warrior who will make no compromise with evil, religion remains but an empty form ; for it is this spirit which gives the true chastening to the eye and the heart :

عقل و دل و نگاہ کا مرشد اولین ہے عشق
عشق نہ ہو تو شرع و دین بتکدہ تصورات

You will now understand what the Poet means when he says :

علم کا مقصود ہے پاکی عقل و خرد فقر کا مقصود ہے عفت قلب و نگاہ

So long as this spirit of Jihad or Love is there one cannot go wrong, even when one has no knowledge of the positive prescriptions of religion ; for it is the whole of religion :

ز عشق درس عمل گیر و ہر چہ خواہی کن
کہ عشق جوہر ہوش است و جان فرہنگ است

“Learn to walk in the light of this Love, and do whatever else you like, for Love is the whole essence of intelligence and of knowledge.”

Intellect invents excuses and is not a dependable guide, and no amount of learning can steady one's feet in the battle of right and wrong, which is fought daily in one's breast. One may have the Quran on the tip of one's tongue and carry all the commentaries on one's back ; but without this inner light and the fighting spirit of Love, one's feet can never be steady :

ہزار بار نکو تر متاع بے بصری
ز دانشے کہ دل او را نمی کند تصدیق

“Ignorance is a thousand times better than that wisdom which is not confirmed by the inner light of the heart.” But when the heart is awake, and one has fought one's devil and Love has come out victorious, one's feet become steady in the battle of evil and good :

پائے او محکم بہ رزم خیر و شر ذکر او شمشیر و فکر او سپر

“ His feet are firm in the battle of right and wrong : his remembrance of Allah is his sword, and his thought is his shield.” He alone truly knows what is right and what is wrong :

وہی نگاہ کے ناخوب و خوب سے معبر
وہی ہے دل کے حلال و حرام سے آگاہ

Indeed, by his vigilant watch over his heart, by his constant self-examination, his unremitting self-criticism and by his constant endeavour to perfect his inner light he advances to a stage where he can say : “ This is right because I say so ; that is wrong because I say so.”

پیش باطل تیغ و پیش حق سپر امر و نہی او عیار خیر و شر

“ In the presence of falsehood he is a sword ; for the defence of truth he is a shield. His commands and prohibitions become the criteria of right and wrong.” It is not without reason, therefore, that the Quran adduces this self-examining spirit or *نفس لوامہ* as an evidence of the existence of God and of the moral governance of the universe. God’s existence is my existence, and my existence is God’s existence. It is not possible to know God until I know myself, and I know that I exist because of this thing that exists in me, this spirit of Jihad or Love.

در بود و نبود من اندیشہ کمانہا داشت
از عشق هویدا شد این نکته کہ هستم من

“ Intellect had doubts about my existence or non-existence. By Love it became manifest that I am.” This I-amness is self-realisation.

All these elements of being and light and Love are present even in the first flush of self-realisation. It is quite possible one may never proceed beyond that stage; one may never rise to the knowledge of God. But the denial of God by such a man would be a sign of the aberration of the intellect, an error of the head and not of the heart, because the life-giving principles of light and Love will still be there to sustain him. Of such a man it could truly be said : *قلب او مومن* "His heart is a believer, though his head denies." But the awakened heart remains true to itself and strives steadfastly for the good. The Poet therefore says :

اپنے من میں ڈوب کر پا جا سراغ زندگی
تو اگر میرا نہیں بنتا، نہ بن، اپنا تو بن

The intellectual denial of God is not so dangerous to the life of the spirit or to social life as the denial of the Self; because denial of the Self amounts to denial of the good, of the principles on which those ethical values depend, by which human life is ordered on this earthly home of ours. So the Poet says :

منکر حق نزد ملا کافر است منکر خود نزد من کافر تر است

"The denier of God is a Kafir in the eye of the Mulla; to my mind the denier of the Self is worse than a Kafir."

But the aberration of intellect that leads to the denial of God is rare. It happened so in the case of Nietzsche because of the environment in which he had

been brought up and lived, and Iqbal is perfectly right when he says :

مرد ره دانه نه بود اندر فرنك پس فزون شد نغمه اش از تارچنگ
او به 'لا' درماند و تا 'لا' نرفت از مقام عبده بیگانه رفت

“ There was none in the West who could lead him in the path, so that his music overstepped the powers of his guitar. He remained at the denial and never rose to affirmation and never tasted the delights of being a slave of God.” Had he been brought up in a Muslim environment, he would have found his way to the higher realisation easier.

I have said above that denial is the necessary first stage ; for without this denial one cannot affirm one's own Self, and it is only through the affirmation of the Self that one can rise to a true realization of God.

درجهان آغاز کار از حرف 'لا' است این نخستین منزل مرد خداست
'لا' مقام ضرب هائے یه به یه این غو رعده است نه آواز نه
ضرب او هر بود را سازد نبود تا برون آئی ز کرداب وجود
هر که اندر دست او شمشیرلاست چله موجودات را فرمان رواست

“ One begins with a negation ; this is the first stage in the spiritual journey of the man of God. This negation is ceaseless hammering ; it is the peal of thunder, not the weak trill of a reed. The hammer of negation demolishes everything in order that thou shouldst emerge safe from the whirlpool of the universe. He who has the sword of negation in his hand rules the whole universe.” When the Muslim says in prayer :

'We serve Thee alone,' he is not merely making a confession; he is making a claim also, and it is a tremendous claim that he makes. The claim is that under God I am the lord of the universe, that in the whole universe there is none worthy of my obeisance.

But life cannot stand upon a mere negation ; it must have a positive basis to build itself upon.

در مقام 'لا' نیاساید حیات سوئے 'لا' می خرامد کائنات
'لا' و 'لا' ساز و برگِ اُمتان نفی بـ اثباتِ مرگِ اُمتان
در محبتِ پخته کے گردد خلیل تا نگردد 'لا' سوئے 'لا' دلیل

"Life cannot rest content with a negation ; the universe marches towards affirmation. Negation and affirmation are the power and prosperity of nations ; negation without affirmation is the death of nations. One cannot become ripe in Love, until negation leads one on to affirmation." I am profoundly convinced that while an individual may be able to live without God, if denial of God becomes the prevailing character of a nation, it must perish ; its ruin cannot be averted.

But to confine myself to my subject. The Self obtains a secure anchoring only by the knowledge of God. He gets therefrom a firm rock upon which he can take a safe stand. The realisation of the Self becomes ripe only by the realisation of God ; if one fails to arrive at that certainty, one dies like Nietzsche, like a man bereft of reason. You will now understand what Iqbal means when he says :

خودی کا سر نہان لا الہ الا اللہ خودی ہے تیغِ فسان لا الہ الا اللہ

“The secret of the Self is the simple faith : There is no god but Allah. This faith is the whetstone from which the sword of the Self receives its sharp edge.” The man who has arrived at this stage fears none but God, cares for none but God, loves none but God ; loves his fellow men only for the love of Allah and not for any personal hopes or fears, cherishes no hopes of any but Allah, truly a god-like being walking upon the earth. So you see

این دو حرف لا اله کفکار نیست لا اله جز تیغ به زنه‌ار نیست

This word : ‘There is no god but Allah’ is not a mere speech ; it is a sharp-edged sword, from which no false deity inside or outside of us can escape.

Such a man can have no personal enmities. He cannot hate another for a personal injury. A man belonging to the common herd has a keen sense of personal pleasure or profit and is most sensitive to personal injuries. In matters concerning mere principles or those concerning others or concerning public good, his likes and dislikes are very mild ; he cannot get angry and his zeal is but cold. The man who has realised his Self, the man of faith, on the other hand, loves strongly and hates strongly ; but his loves and his hatreds have no reference to his own self ; the self which could cherish such reference is dead in him. In the idiom of Islam, his loves and hatreds have reference only to Allah and His Apostle. In this reference he is so utterly different from the general run of mankind, that generally he

becomes the object of universal misunderstanding. They ascribe to him motives which are the farthest from his heart, while his real motives remain a mystery to them : a most painful situation which it is his destiny to bear without complaint,

When the man of God has thus grappled with his demon, with the demon of respectability, popularity, public applause, publicity and fame, the demon of greed and avarice, the demon of fear and hatred, the demon of personal pleasure or profit, and has purged his Self of every unworthy desire, he becomes a new man. He no longer cares for conventions, for he cannot walk in the footsteps of others.

بنده آزاد را آید گران زیستن اندر جهان دیگران

“It is painful for a free man to live in the world of others.” He gathers fresh powers and becomes a creator, a creator of new values.

علم از تحقیق لذت می برد عشق از تخلیق لذت می برد
هر که او را لذت تخلیق نیست پیمیش ما جز کافر و زندیق نیست

“Conceptual knowledge delights in research, but Love delights in creativeness. The man who does not delight in creation is in our opinion a Kafir and an atheist.” He is a Kafir because he walks in the footsteps of others, whereas he ought to hew out his own path; he is a Kafir because his morality and religion consist in the worship of other men’s opinions like the idolator’s worship of his idols, and there can

be no true morality or true religion unless it be the free-born offspring of one's own heart. So you see why the Poet calls Love the mother of the book :

علم ہے ابن کتاب، عشق ہے ام کتاب

The man of enlightenment turns aside from established values and grapples with the first principles. He dives deep into the heart of life and brings forth fresh values. It happens sometimes that in his endeavour to create fresh values he puts himself in a situation which in the eyes of the common herd may be a heinous sin. But the creative man knows no sin; the apparent sin leaves no stain upon his soul. He is innocent. According to the *Bhagavadgita*, the soul is not affected by the actions of the body and remains aloof, and St. Paul says : Not I, but the sin in me does so-and-so. This view is based upon a dualistic conception of life and is wrong. Innocence is not a birth-right ; it is not an inheritance. It is an achievement and is won after very severe struggles. Sin would be sin if the doer derived some pleasure from it. But the creative mind is not after pleasure ; he is after creating new values. The experimental physician creates deadly diseases. He does so not because he wants to spread disease in the world, but because he wishes to discover new ways of fighting disease. So, while he creates disease, he is not committing any sin ; indeed he is doing something positively virtuous. The child, in his endeavours to understand the world around him, makes

a mistake and burns his fingers. But that mistake is not a sin ; the child is innocent. Even like that child is the creative mind innocent, in whatever kind of work it may be engaged.

از گناه بنده صاحب جنون کائنات تازه آید برون

From his activity springs a new culture, a new civilization. He creates a new world. At his bidding history changes its course and begins to run in new channels. زنده دل خلاق اعصار و دهور "The living heart is the creator of new epochs and new eras."

IMMORTALITY

Now I come to the last aspect of the doctrine of the Self, namely, that of immortality. Closely allied with it is the problem of time. If there were no time, man would never grow, never get old and never die. Triumph over death means triumph over time. The problem of time has occupied the attention of poets, philosophers and mystics from times immemorial, and they are still busy with it. Iqbal has several poems on time. Especially in گلشن راز جدید and *Reconstruction of Religious Thought in Islam* he has gone very deep into it ; for the questions of time and immortality are inseparable. الوقت سيف says Imam Shafi'i. Time is a sword which cuts down the unworthy without remorse. In his poem on the Mosque of Cordova, which poetically is the most powerful exposition of the problems of time

and immortality, the Poet says :

تجسس کو پرکھتا ہے یہ، مسجس کو پرکھتا ہے یہ
سلسلہ روز و شب صیرفی کا ثنات
تو ہو اگر کم عیار، مین ہون اگر کم عیار
موت ہے تیری برات، موت ہے میری برات

But

ہے مگر اس نقش مین رنگ ثبات دوام
جس کو کیا ہو کسی مرد خدا نے تمام
مرد خدا کا عمل عشق سے صاحب فروغ
عشق ہے اصل حیات، موت ہے اس پر حرام
تند و سبک سیر ہے گرچہ زمانے کی رو
عشق خود اک سیل ہے، سیل کو لیتا ہے تھام

The Self, by its self-affirmation, obtains a permanent foothold in the sweep of time and never perishes. By the affirmation 'I am', the Self digs its roots deep into eternity and becomes immortal. آدم بمیرد از بے یقینی Man perishes only by want of faith, by want of conviction. There can be no greater faith than that of the martyr : he seals his faith with his blood. With the common man self-preservation is the principal object. 'Safety first,' he cries. It is also the first and most fundamental instinct of life. But Love, the spirit of the Holy Warrior, the martyr, defies and conquers this instinct, and thereby triumphs over death. There is no death for such a man. So the Holy Quran says : Do not call the martyrs dead, for they live. And the Poet says :

تو این جنگ از کنار عرصہ بینی بمیر اندر نبرد و زندہ تر شو

"You look on the battle from the edge of the

battlefield ? Die in the battle and live a more abundant life." The mind that has not arrived at self-realisation, the slave-mind, is like chaff before the flood of time ; but in the heart of the free, emancipated man time itself is chaff. Rightly does the Poet say :

کافر کی یہ پہچان کہ آفاق میں گم ہے
مومن کی یہ پہچان کہ گم اس میں ہیں آفاق

The Kafir surrenders to time and considers it his master, whereas he ought to rise above it, become its master, and thereby immortalize himself.

There are two aspects of time. There is the serial time which is the only time of the unenlightened man. It is the ceaseless succession of days and nights, and it is this flood of time that kills. Then there is the divine time, which has no past or future, which does not pass, which is an ever present 'now'. Experience of this time is possible only to the emancipated, enlightened minds who have arrived at self-realisation and caught hold of God.

جہان ما کہ پایانے نہ دارد چو ماہی در یم ایام غرق است
یکہ بر دل نظر وا کن کہ بینی یم ایام در یکہ جام غرق است

"This boundless universe of ours is, like a fish, merged in the ocean of days. Look a while into your heart and you will find that this ocean is enclosed in one cup." The man who has had this experience, this dive into eternity, can ride over days as their master and is no longer bound by them. He is free, an immortal, ever-living Self.

Does the soul only survive or the body as well? If the body perishes, will the soul remain body-less, without a house? According to Rumi, the body is not prior to the soul; the soul has not grown out of it. Rather the body owes itself to the soul:

پیکر از ما هست شد نه ما ازو باده از ما مست شد نه ما ازو

"The body receives its being from us; we did not obtain ours from it. Wine receives its intoxication from us, not we from it." And Iqbal says:

اے کہ گوئی محمول جان است تن سر جان را در نگر بر تن متن
محلے نے، حالے از احوال اوست مجلس خواندن فریب گفتگوست

"O you who call the body the vessel of the soul, look into the soul and be not proud of the body. The body is not the vessel: it is rather an episode in the life of the spirit. To call it a vessel is a delusion." This means that when the soul sheds this body, it will assume another body suited to its new environment. Of what kind will that body be is beyond our experience.

Two brief words more and I am finished. I had the misfortune some while back to get associated with a man whose company gave me another insight into the nature of the Self. He fancied himself immensely and had such a high conceit of himself that it was impossible to talk to him without giving him offence. As a remonstrance against his overweening sense of superiority I one day expounded before him the doctrine of the Self. I said, the Self is of two kinds, divine and

devilish. The divine Self I have described before you. The Satanic Self is well-known to the readers of the Quran. When God commanded Satan to prostrate before Adam, Satan refused. ابى واستكبر—He refused because he considered himself too big. He said—

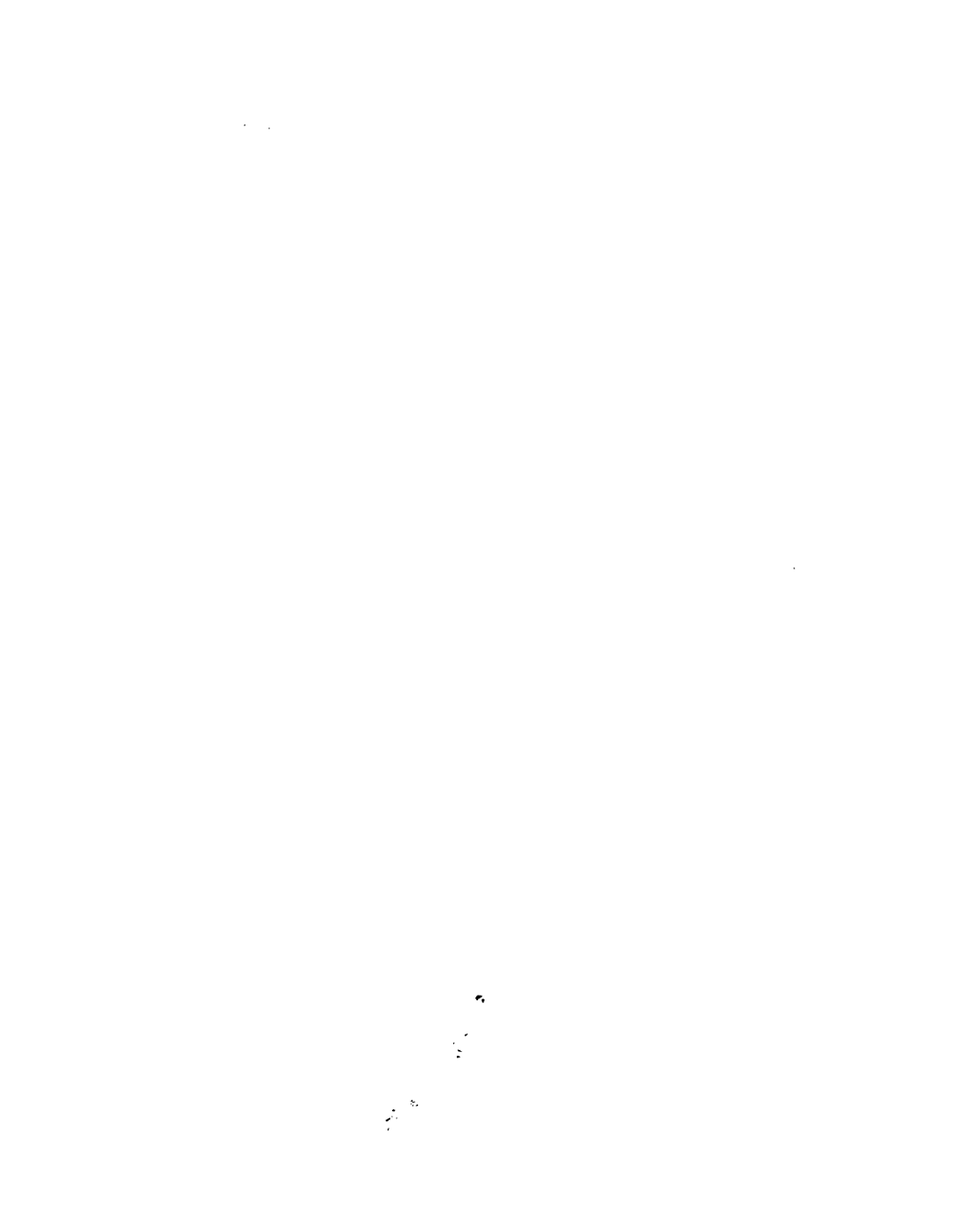
خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

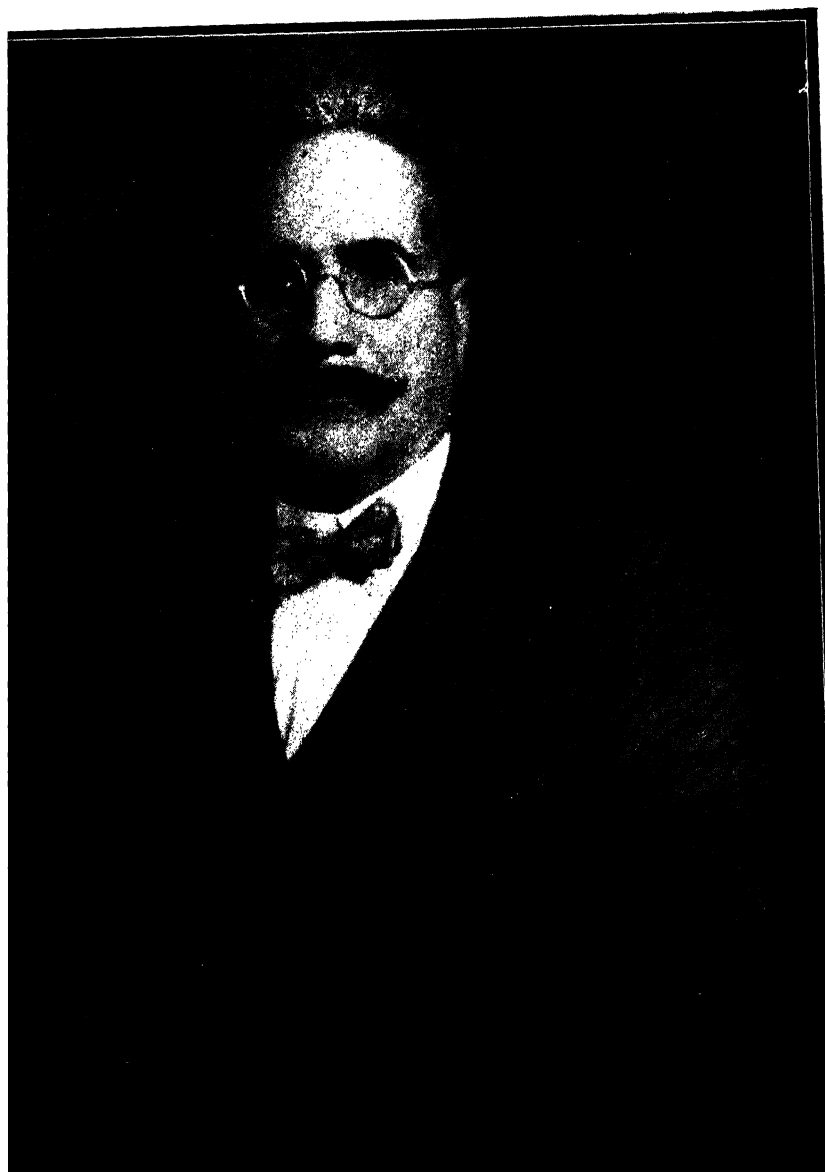
Thou didst create me from fire and him from earth. Should I then prostrate before him who is so humble in origin as compared with me? The base man puts very great value upon this kind of pride, which we know is only an exaggerated variety of the inferiority complex. He sees humiliation in humility, whereas the noble Self takes pride in being humble where humility is called for. Iqbal says very truly:

جهان عشق نہ میری نہ سروری داند
ہمیں بس اسے کہ آئین چاکری داند

“The land of Love knows no royalty and no leadership. It knows only one law, the law of service.” This is the true divine self.

The second word is about an enemy of the Self. The deadliest enemy of the Self is drink. Self receives its life from self-affirmation, whereas drink is flight from the Self, oblivion. If a man drinks and says he is cultivating his Self, take it from me, he is a liar. Self-realisation comes by a most severe struggle, while surrender to pleasure is a negation of the Self. And weakness for drink is the deadliest enemy of the Self.





II

IQBAL'S CONCEPTION OF GOOD CHARACTER

(By K. G. Saiyidain)

It is necessary for every system of educational philosophy to define clearly the type of human being which it aims at producing, and the ethical value of any particular educational theory will depend ultimately on the quality and character of the individuals produced under its inspiration. In this chapter I propose to sketch briefly the portrait of the "good man" as it emerges from a study of Iqbal's writing "the good man" formed by the education fore-shadowed in his philosophy. It should, be borne in mind that Iqbal draws his inspiration from the teachings of Islam to which he has given his own individual interpretation, enriched by illumination drawn from many marginal focii.

Firstly, the good life must be *a life of active effort and struggle* not one of withdrawal or stagnation or slothful ease for, to him "an hour of crowded glory"—in his sense of the word "glory"—is "worth a lifetime without a name."

از عدم سوخت وجود آئی؟ میا
در تلاش خرمن آواره شو!
پابند در وسعت آباد سپهر!
در جهان شاهیں بزی شاهیں بمیر!
یک دم شیریں به از صدسال میشی

در سرائے هست و بود آئی؟ میا
ور بیانی چون شرار از خود مرو
تاب و تب داری اگر مانند مهر
سینہ داری اگر در خورد تیر
زندگی را چیست رسم و دین و کیش؟

This activity must not, however, run into routine patterns; it must be creative and original; for, creativity is the most valuable and distinctive gift of man through which he has been able to transform his crude world and fill it with what order and beauty it can claim:

دم بدم مشکل گرو آساں گذار دم بدم نو آفرین و تازه کار
خلعتے از آب و گل پیدا کند دست و پا و چشم و دل پیدا کند

He lives his daily life in active contact with his environment and dynamically reshapes it to suit his purposes. This quality of the good character is brought out with great power in connection with the discussion of "the inner meanings of the name of 'Ali' in the *Secrets of the Self*.

هر که در آفاق گردد بو تراب باز گرداند ز مغرب آفتاب
از خود آگاهی ید الهی کند از ید الهی شهنشاهی کند
حکمران باید شدن بر خاک خویش تا می روشن خوری از تاک خویش
سنگ شوالے هم چو گل نازک بدن تا شوی بنیاد دیوار چمن
از گل خود آدمی تعمیر کن آدمی را عالم تعمیر کن
گر بنا سازی نه دیوار و درے خشت از خاک تو بندد دیگرے
خیز و خلاق جهان تازه شو شعله در بر کن خلیل آوازه شو
با جهان نا مساعد ساختن هست در میدان سپر انداختن
مرد خود دارے که باشد پخته کار با مزاج او بسازد روزگار
گر نه سازد با مزاج او جهان می شود جنگ آزما با آسمان
می کند از قوت خود آشکار روزگار نو که باشد سازگار
در جهان نتوان اگر مردانه زیست هم چو مردان جان سپردن زندگی است
زندگی قوت پیداست اصل او از ذوق استیلاست
زندگی کشت است و حاصل قوت است
شرح رمز حق و باطل قوت است

اے ز آداب امانت بے خبر!
از دو عالم خویش را بہتر شمر!

What an exalted, dynamic conception of the role of man! In the words *Baba-e-Sahrai* he exhorts the Muslims of India to strengthen their ego, abandon their dependence on others and achieve a respected and self-respecting individuality :

تو کہ از نور خودی تا بندہٗ گر خودی محکم کنی پائندہٗ
چوں خبر دارم ز ساز زندگی با تو گویم چیست راز زندگی
غوطہ در خود صورت گوهر بزن پس ز خلوت گاہ خود را سر بزن
زندگی از طوف دیگر رستن است خویش را بیت الحرم دانستن است
Glowing with the light of self as thou art
Make self strong and thou wilt endure.
Since I am acquainted with the harmony of life
I will tell thee what is the secret of life :
To sink into thyself like the pearl
Then to emerge from thine inward solitude ;
What is life but to be freed from moving round others
And, to regard thyself as the Holy Temple ?”

Secondly, the good man must learn to apply his intelligence increasingly to the exploitation of the forces of Nature, thereby adding to his knowledge and power and the scope of science. Without the fullest development of his intellect, the ‘good man’ will remain at the mercy of his environing forces and his activity will be limited and inconsequential :

ہر خاکی و نوری پہ حکومت ہے خرد کی
باہر نہیں کچھ عقل خداداد کی زد سے

مقام ہے غلام اس کے جلال ازلی کا
اک دل ہے کہ ہر لحظہ الجھتا ہے خرد سے !

The last line gives a clue to the method in which Iqbal would recommend the use of the intellect as an instrument. He holds, as we have seen, that it is power conferred by science but guided and controlled by Love, which alone can ensure its constructive utilisation for the good of humanity. It is not, however, a mere, vague humanitarian sentiment which would satisfy Iqbal. The real motive force in the conduct of the true 'Momin' is that, in the religious phraseology, he lives his life in the name of the Lord, dedicating all his powers to the working out of His increasing purpose on Earth, thus qualifying himself for the position of "God's vicegerency." Of such a perfect individual who has identified his will with Divine purpose, Iqbal says :

تابع حق دیدنش نادیدنش خوردنش نوشیدنش خوابیدنش
قرب حق از هر عمل مقصود دار تا ز تو گردد جلالش آشکار
صلح شر گردد چو مقصود است خیر گر خدا باشد غرض جنگ است خیر
هر که خنجر بہر غیر اللہ کشید تیغ او در سینہ او آرمید

He subordinates everything to God :

His seeing and not seeing, his eating, drinking and sleeping.

Whatever thou dost, let it be thine aim therein to draw
nigh to God,

That his Glory may be made manifest by thee ;

Peace becomes an evil if its object is aught else ;

War is good if its object is God,

Who-so shall draw the sword for anything except Allah,
His sword is sheathed in his own breast."

But this 'fighting' in the name of the Lord is not necessarily fighting in the physical sense; in fact, it is only rarely so—in extreme cases of aggression and injustice. It is, more correctly speaking, a struggle in all possible ways, to bring about a reign of justice and humanity and often it takes the form of striving against one's own lower nature, which is 'Jihad' in a very real sense:

مرد مومن زندہ و با خود بہ جنگ بر خود افتد ہم چو بر آہو پلنگ

With this high ideal before him, he sets out on the arduous course of self-affirmation, self-realisation, and self-development, leading a life of strenuous activity and thereby evolving his inner strength and richness. The development of the inner resources of his individuality enables him to rise to undreamt of heights:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے؟

To achieve this position, it is essential that man should rate himself high, contemptuously refusing to make compromises with evil and falsehood or to bow down before unjust earthly powers:

خودی را مردم آمیزی دلیل نا رسائی ہا
تو اے درد آشنا بیگانہ شو از آشنائی ہا
بدرگاہ سلاطین تا کجا ایں چہرہ سائی ہا
بیا موڑ از خدائے خودیش ناز کبرپائی ہا

محبت از جوان مردی بجائے می رسد روزے
که افتد از نگاہش کاروبار دل ربائی ها

Thus equipped with a concentrated and fully developed individuality, with his faith not in the idols of gold or iron but in himself and his God, man becomes an irresistible power for good, sharing in the creative activity of his maker :

بنده حق بنده اسباب نیست زندگانی گردش دو لای نیست
مسلم استی به نیاز از غیر شو اهل عالم را سرا پا خیر شو
رزق خود را از کف دوان مگیر یوسف استی خویش را ارزان مگیر
پشت پازن تخت کیکاؤس را سر بده از کف مده ناموس را
فرد فرد آمد که خود را او شناخت قوم قوم آمد که جز با خود نساخت
از پیام مصطفی آگاه شو فارغ از ارباب دون الله شو

QUALITIES OF THE GOOD CHARACTER

In order to develop such a character which has both sensitiveness and strength—sensitiveness to the good of humanity and to ideal values, strength in carrying out his purposes—there are three qualities which education, as envisaged by Iqbal should sedulously cultivate: Courage, Tolerance, and *Faqr*. I shall explain their implications for, and impact on, character one by one.

Courage.—Iqbal, like Russell, believes that the cultivation of an attitude of courage is essential for the proper education of character which should be so planned as to eradicate those influences which tend to produce an attitude of Fear. He considers Fear to be one of the

most degrading and inhibitory of emotions. Just as Love strengthens the self, Fear (which is the negation of love) weakens it and becomes the source of all kinds of corruption in an individual's character. The fear of Lord, it has been rightly held, is the beginning of wisdom. But it is equally certain that every other kind of fear undermines the joy of life, weakens the forces of action, and when greatly accentuated, inhibits them altogether. It is the parent of all the vices characteristic of the weak: deceit, hypocrisy, meanness, cowardice, and flattery.

لا به و مکاری و کین و دروغ این همه از خوف می یابد فروغ
هر شر پنهان که اندر قلب تست اصل او بیم است اگر بینی درست

Modern psychology has also revealed the significant fact that even those manifestations of conduct which, on the surface, appear to be a parade of brute strength—bullying, tyranny, display of military forces—are in reality veiled and distorted expression of the fear complex. The exploitation of the weak by the strong, the suppression of the new ideas, unjust legislation to protect the ill-gotten gains and privileges of the rich and powerful, the armament race amongst the nations of the world—these and many other kindred phenomena of contemporary life reveal the fact that our entire civilization is dominated by fear and jealousy which is its inevitable companion.

Courage can be cultivated as an attribute of character, Iqbal holds, by making Tauhid (Monotheism)

an active working principle of conduct which implies a rejection of all fears except the fear of God, a surrender of our will and purposes to His increasing purpose and an attitude of manly defiance towards all other powers which may threaten to arrest our free development and the exercise of our legitimate, human rights.

عشق را آتش زن اندیشه کن روبرو حق باش و شیرینی پیشه کن
خوف حق عنوان ایمان است و بس خوف غیر از شرک پنهان است و بس
فارغ از اندیشه اغیار شو! قوت خواهیده بیدار شو!

In his *Rumuz-i-Bekhudī* Iqbal has discussed at some length how fear, despair, and cowardice are the source of most evils, including the slowing down of the tempo of life and how the doctrine of Tauhid, translated into practice, is an effective remedy against them.

اے کہ در زندان غم باشی اسیر از نبی تعلیمی لا تحزن بگیر
گر خدا داری زغم آزاد شو از خیال بیش و کم آزاد شو
بیم غیر الله عمل را دشمن است کاروان زندگی را رهن است
تسخم او چون درگلت خود را نشانند زندگی از خود نمائی باز ماند
هر که رمز مصطفیٰ فهمیده است شرک را در خوف پنهان دیده است

"The essence of Tauhid as a working idea" Iqbal explains "is equality, solidarity and freedom" and when it becomes the guiding principle of conduct, it transforms the character and life of individuals and gives them a new sense of power and courage and self-respect. Addressing the new generation, he asks them to realize the practical implications of this doctrine of Tauhid for character :

خوف دنیا خوف عقبی خوف جان خوف الام زمین و آسمان

حب مال و دولت و حب وطن	حب خویش و اقربا و حب زن
تا عصائے لا اله داری بدست	هر طلسم خوف را خواهی شکست
هر که حق باشد چو جان اندر تنش	خم نه گردد پیش باطل گردنش
خوف را در سینه او راه نیست	خاطرش مرعوب غیر الله نیست

It does not require any extraordinary imagination or insight to perceive that the whole of our education and our social life are dominated by fear and by the worship of false idols. The children from their earliest infancy are terrified at home by ignorant mothers and nurses and grow up timid and apprehensive not only of authority but of imaginary ghosts and devils with whom they people every dark nook and corner of their home. At school the sensitive, growing boy (or girl) often passes through a veritable reign of terror, afraid of his teachers and of the irrational public opinion of his fellows who are generally impatient of newness and originality and often impose all kinds of silly, unnecessary taboos. In the College and the University where the cruder forms of fear do not prevail the youth is often under the tyranny of repressed emotional conflicts which embitter his sensitive nature and check the freedom of his self expression—conflicts that the teachers have neither the sympathy nor the imagination to resolve. Add to this that in the name of religion and politics and social conventions, the right of free criticism and independent judgment on some of the most vital issues and problems is denied to them in the interest of an unjust *status quo* and he is taught not only to respect but to be afraid of every kind of constituted authority.

Is it any wonder, then, that generation of our youth have had the character and outlook warped? They have been growing up with cramped natures lacking initiative, courage, and self reliance. They are limited in their sympathies, narrow in their loyalties, and timid in the formation of their objectives. They are fanatical for tolerance and generosity of nature can only develop when the self is courageous and strong. It is Love in the sense, in which Iqbal has used the word which casteth out fear and releasing its potential capacity for great deeds, gives an explosive quality to individuality.

جب عشق سکھاتا ہے آداب خود آگاہی
 کھلتے ہیں غلاموں پر اسرار شہنشاہی
 دارا و سکندر سے وہ مرد فقیر اولیٰ
 ہو جس کی فقیری میں بوئے اسد الہی
 آئین جوان مردی حق گوئی و بے باکی
 اللہ کے شہروں کو آتی نہیں روہی

Contrast the timidity and repression of our educational ideology and practice with Iqbal's defiant attitude and his counsel of "living dangerously."

سرا این فرمان حق دانی کہ چیست؟
 زیستن اندر خطرہا زندگی است!

This position is a standing impeachment of those who would prostitute education—and political policy for that matter—to the securing of soft jobs, who are quite willing to sell their souls for a mess of pottage and whose highest ambition is to steal their way into a life of inglorious ease and servitude. H

seems consciously to have such people, traitors to the spirit of Islam, in his mind when he points out

مرد درویشی کا سرمایہ ہے آزادی مرگ
ہے کسی اور کی خاطر یہ نصاب زروسیہ

And he warns youth with its courageous idealism, to shun their example :

اے طاثر لا ہوتی اس رزق سے موت اچھی
جس رزق سے آتی ہو پرواز میں کوتاہی

Tolerance.—The second quality which Iqbal considers to be an essential constituent of the good character is Tolerance. Iqbal has often been maligned by ill-informed critics for his supposed intolerance and fanaticism and, therefore, the advocacy of this quality by him seems somewhat surprising. But really there is nothing surprising in it for true tolerance is an essential factor in any scheme of thought which lay stress on individuality. If individuality is to be developed to its fullest extent in all members of the community an absence of tolerance will lead to perpetual conflict and clashes and thus arrest the desired development. "The principle of the ego-sustaining deed" he remarks "is respect for the ego in myself as well as in others," which clearly implies that unless education strengthens in us a sense of respect for *others'* individuality—their opinions and beliefs, their thought and behaviour, their differences with us—our own will remain warped, distorted, incomplete. In his *Bal-i-Jibril* he makes clear his own

attitude of respect for truth instead of attachment to narrow sectarian groups and interests :

درویش خدا مست نہ شرق ہے نہ غربی
گھر میرا نہ دلی نہ صفاہاں نہ سمرقند
کہتا ہوں وہی بات سمجھتا ہوں جسے حق
نے ابلہ مساجد ہوں نہ تہذیب کا فرزند
اپنے بھی خفا مجھ سے ہیں بیگانے بھی ناخوش
میں زہر ہلاہل کو کبھی کہ نہ سکا قند
مشکل ہے کہ اک بندہ حق بین و حق اندیش
خاشاک کے تودے کو کہے کوہ دماوند

But it must be clearly realized that this tolerance which Iqbal preaches is very different from the pseudo-tolerance of the man without strong convictions which is very common in this age and which is the result of an attitude of general scepticism and indifference, of not caring sincerely and passionately enough about values or beliefs or ideals. His tolerance is born of strength not of weakness, it is the tolerance of a man of strong faith who, possessing fervently cherished convictions of his own, realizes the value and respect due to those of others. Subject to this interpretation, Iqbal considers tolerance to be the basis of true humanity and the religious spirit :

انتہائیش عشق و آغازش ادب	دیں سراپا سوختن اندر طلب
کافر و مومن ہمہ خلق خداست	حرف بد را برب آوردن خطاست
با خبر شو از مقام آدمی	آدمیت احترام آدمی
می شود بر کافر و مومن شفیق	بندہ عشق از خدا گیرد طریق
دل اگر بگریزد از دل وائے دل!	کفر و دین را گیر در پھنائے دل
این ہمہ آفاق آفاق دل است	گرچہ دل زندانی آب و گل است

What an inspiring gospel of tolerance do these lines preach !

Faqr.—The third quality of *Faqr* or *Istighna* has come in for great stress in the later writings of Iqbal. It is difficult to render it into English satisfactorily because there is no one word which could convey its full and precise significance. Its underlying idea has been familiar to the Eastern people though in a somewhat perverted form, but it is somewhat alien to the modern thought in the West. What is this *Faqr* ? We have seen that Iqbal rejects an attitude of renunciation which he attributes to the influence of Neo-Platonism and pseudo-mysticism and he advocates an active way of life which would lead men to the conquest of the world of matter. But, while advocating this, he is keenly conscious of the fact that the highest aspirations of man are apt to become stifled by the weight of his material possessions, that riches often arrest the growth and expansion of the spirit.

اب ذرا دور بھی آنے کو ہے اے فقر غیور
کہا گئی روح فرنگی کو ہوائے زر و سیم !

He is, therefore, anxious that while man is engaged in the conquest of his world, he should retain an inner attitude of detachment and superiority to his material possessions for only so can he guard himself against becoming a slave to them and use them for the expansion, instead of the impoverishment of his spiritual life and for the service, instead of the exploitation of his fellow men. It is a kind of intellectual and

emotional asceticism which does not, indeed, turn away from the world as a source of evil and corruption but uses it for the pursuit of good and worthy ends. It would make of the good man a crusader of the spirit, as it were who weilds his *Faqr* as a shield to protect himself from becoming contaminated by the corruptions and temptations which undoubtedly abound in the world :

خدا کے پاک بندوں کو حکومت میں غلامی میں
زرہ کوئی اگر محفوظ رکھتی ہے تو استغنا

—in power, it would save him from an attitude of arrogance and self-intoxication; in political subjection it would enable him to spurn the temptations, bribes and snares with which a ruling power always tries cynically to corrupt the integrity and character of a subject people. He further defines this *Faqr* by contrasting it with the renunciation preached by certain religions which advocate an attitude of escape or withdrawal :

کمال ترک نہیں آب و گل سے مہجوری
کمال ترک ہے تسخیر خاکی و ندوری
میں ایسے فقر سے اے اہل حلقہ باز آیا
تمہارا فقر ہے بے دولتی و رنجوری
نہ فقر کے لئے موزوں نہ سلطنت کے لئے
وہ قوم جس نے گنوا یا مناع تیموری

This true *Faqr*—of which the history of Islam provides many remarkable examples is very different from the false *Faqr*, born of weakness, resignation and lack of initiative :

اک فقر سکھانا ہے صیاد کو نختچیری
 اک فقر سے کھلتے ہیں اسرار جہاں گیری
 اک فقر سے قوموں میں مسکینی و دل گیری
 اک فقر سے ملتی ہیں خاصیت اکسیری
 اک فقر ہے شبیری اس فقر میں ہے میری
 میراث مسلمانی سرمایہ شبیری

Hence also his contention :

دارا و سکندر سے وہ مرد فقیر اولیٰ
 ہو جس کی فقیری میں بوئے اسد الہی !

This *Faqr*, then, instead of being of the nature of renunciation in the weak, becomes the source of incorruptible idealism and effort in the strong who spurn luxury and temptation and refuse to be caught up in the snare. It gives the right intellectual and emotional bias to individuality :

علم کا مقصود ہے پاکی عقل و خرد
 فقر کا مقصود ہے عفت قلب و نگاہ
 چڑھتی ہے جب فقر کی سان پہ تیغ خودی
 ایک سپاہی کی ضرب کرتی ہے کار سپاہ

It should not be interpreted as a cowardly compensation for the poor deprived of their rights and too weak to enforce their claims—for them Iqbal refers to the injunction of the Quran : “ And do not forget thy share in the world ”—but as a necessary saving grace for the rich and the powerful :

گروچہ باشی از خداوندان ده	فقر را از کف مده
اے بسا مرد حق اندیش و بصیر	می شود از کثرت نعمت ضریر
کثرت نعمت گداز از دل برد	ناز می آرد نیاز از دل برد

The significance of this exhortation will be more keenly perceived when we reflect that all great and worthy achievements in History—ancient and modern—have been due to individuals or groups inspired by this ideal of *Faqr* who sought their satisfaction not in the accretion of material possessions for themselves but in the selfless service of some great purpose and who imposed a life of voluntary poverty and self-denial on themselves. From the history of great religious leaders of ancient times to that of great political parties to-day, we find this principle consistently operative. But our education, on the contrary, is designed—consciously as well as unconsciously—to instil in minds of the youth an attitude of selfish grab and to substitute for its idealism and selflessness a mean desire to fight for petty jobs and secure them at the cost of everything else, however precious. And when in this mad struggle a few manage to gain offices or a little of the riches of the world they lose their humanity in the process and the spirit in them turns into stone. Hence Iqbal's lament:

خیر و خوبی بر خواص آمد حرام دیده ام صدق و صفا اندر غوام

He exhorts the growing generation of Indian youth to build a fuller and worthier life for themselves in which high idealism, undaunted courage, a sense of justice and an attitude of *Faqr* find their proper expression:

شیوه اخلاص را محکم بگیر پاک شو از خوف سلطان و امیر

عدل در قہر و رضا از کف مدہ قصد در فقر و غنا از کف مدہ
حاکمی در عالم بالا و پست جز بحفظ جان و تن ناید بدست
زندگی جز لذت پرواز نیست آشیاں با فطرت او ساز نیست
در رہ دیں سخت چوں الهامی زی دل بہ حق بر بند و بے وسواس زی

THE TRUE *Momin*

We are now in a position to sum up, in educational terms, the character of the good man--the true *Momin*--as visualised by Iqbal. He is a man who develops all his powers and strengthens his individuality in active contact with his material and cultural environment. This strong concentrated individuality, sharpened and steeled through active experience, is to be dedicated to the service of the Lord in Whose name he is out to conquer the world. But when the world lies conquered at his feet, he is strong enough to stand aloof from, and superior to, the irresistible temptation of riches which weaken the moral fibre. His self-respect gives him courage and adventurousness; his tolerance and respect for the rights and personality of others make him sensitive to the claims which their common humanity makes on him. In the pursuit of his ideals he is strong enough to defy contemptuously the vested interests and forces which stand in the way of their achievement. This is how Iqbal himself sketches the portrait of the true *Momin*:

ہاتھ ہے اللہ کا بندۂ مومن کا ہاتھ
غالب و کار افریں کار کشا کار ساز
خاک و نوری نہاد بندۂ مولا صفات
ہر دو جہان سے غنی اس کا دل بہ نیاز

اس کی امیدیں قلیل اس کے مقاصد جلیل
 اس کی ادا دلفریب اس کی نگہ دل نواز
 نرم دم گفتگو گرم دم جستجو
 رزم ہو یا بزم ہو پاک دل و پاک باز

And in another poem he sums up his character even more briefly, thus:

پیش باطل تیغ و پیش حق سپر امر و نہی او عیار خیر و شر
 عفو و عدل و بذل و احسانش عظیم ہم بقہر اندر مزاج او کریم

So emphatical is his insistence on these qualities that for him, the real difference between a *Momin* (the true believer, the good man) and a *Kafir* (the unbeliever) is not a narrow theological difference but one of fundamental attitudes towards life—namely whether he does or does not develop all his capacities and use them for the conquest and remaking of the world in the name of the Lord:

کافر ہے مسلمان تو نہ شاہی نہ فقیری
 مومن ہے تو کرتا ہے فقیری مین بھلی شاہی
 کافر ہے تو شمشیر پہ کرتا ہے بھروسا
 مومن ہے تو تیغ بھلی لڑتا ہے سپاہی
 کافر ہے تو ہے تابع تقدیر مسلمان
 مومن ہے تو وہ آب ہے تقدیر الہی

He expresses one aspect of this difference in these words:

کافر کی یہ پہچان کہ آفاق مین کم ہے
 مومن کی یہ پہچان کہ گم اس مین ہیں آفاق

In the *Javid Nama*, towards the very end is heard *Nida-e-Jamal* (the invocation of God to man) inviting him to the Good Life which demands simultaneously

the full realization and appreciation of the self and its dedication to the service of mankind :

بگذر از خاور و افسونئی افرنگ مشو
 که نیرزد بجوے این همه دیرینه و نو
 آن نگینے که تو با اهرمناں باختہ
 ہم بجبریل امینے نقوان کرد گرو!
 زندگی انجمن آرا و نگہدار خود است
 اے کہ در قافلہٗ ہے ہمہ شو با ہمہ رو
 تو فرو زندہ تر از مہر منیر آمدہ
 آنچنان زی کہ بہر ذرہ رسانی پر تو!

IS IQBAL'S IDEAL PRACTICABLE ?

An important question would at this stage, naturally occur to all careful students of Iqbal's thought : Is his ideal of human character practicable? Can we expect frail humanity, whose spirit is often unwilling and flesh almost always weak, to rise to the heights of selfless achievement and the nobility of character which Iqbal prescribes and predicts for it? It may be useful to consider this question briefly. Obviously it is not possible to put forward a demonstrable proof in support of any position one may take up in this respect. It would depend ultimately on one's faith about the possibilities of human nature and one's interpretations of the tendencies that have been at work in the course of human evolution. In dealing with this question, we must remember that an ideal is always a finger-post; it points

the direction of our activity and measures the worth of our achievement. It is never wholly attained but provides the motive force for our progressive movement towards it. We have, therefore, not so much to decide whether all men and women can actually attain the ideal but to judge whether the ideal itself is worthy of our devotion and service—the ideal of a strenuous life which rejects self-indulgence and utilizes the recourses of a fully developed individuality for the attainment of some great and noble purpose. It is only the incorrigible epicurean or the unbending determinist who would reject the ideal as undesirable or utterly impracticable. But others may have their doubts on psychological grounds—that is, whether human nature can bear the strain of living at such a high plane. Two considerations must, however, be borne in mind in deciding this issue. Firstly, great human ideals have a powerful dynamic and explosive quality which have, in the past, successfully transformed not only the character of individuals but the destinies of whole nations. The remarkable flowering and expansion of the Arab genius under the inspiration of the Prophet's teachings is one instance in point. The recent reconstruction of the entire structure of social, cultural and economic life in Soviet Russia and its heroic efforts to produce a new type of co-operative, community-minded, human being provide another example. Both indicate how, under the impulse of a new and dynamic idea, many of the obstacles which appear insuperable to the timid reformist fall away and

life takes on a new meaning and a new direction. Secondly, we must not lose sight of the tremendous influence which a planned cultural environment exerts on human nature, in comparison with which even the effect of heredity seems less important. Discussing the comparative significance of heredity and environment in the shaping of human nature, Schmalhausen in his radical book *New Roads to Progress* raises the issue: "What we want to know is whether social systems have been barbarous, predatory, fiendishly inhuman because 'human nature' is inherently and irremediably cruel and evil, or the other way around; namely, that men have proved themselves, thus far in human history, monsters of iniquity because the institutions that surrounded them in childhood as in maturity, super-imposed upon their plastic and credulous minds a set of values, a repertory of habits, a theory of reality that limited human response, thus cultivating a type of personality that was under a cultural compulsion to be narrow hearted and narrow minded." After carefully weighing the evidence provided by the psychologists and the anthropologists, he comes to the conclusion that "man's instincts and impulses, his drives and motivations, his mechanisms and goals are all profoundly affected, shaped, rearranged, given their orientation in society by institutions and forces that are infinitely more potent for good and evil than can possibly be imagined to be the case if man's private ego is presumed to be the centre and originator of human psychology." On the whole, this view of the part

played by society in moulding the conduct of the individual is quite reasonable, though Iqbal naturally assigns to the ego a more important place than is implied in the above remark. He would, however, agree, with Schmalhausen's further remark that "Only with the conscious inauguration of civilization and the culture that deliberately selects certain tendencies and dispositions for general cultivation can we ever really know what the true relation is between the range of human potentiality and a favouring social environment." He would also whole-heartedly endorse the remark that "there is much more talent and genius in the human society than any society has so far provided conditions and incentives for evoking ; there is immeasurably more humane-ness in the human heart than any primitive or civilized environment has yet tapped." Thus the achievement of human excellence is a matter of both the ideology inspiring individual and collective conduct and the social environment provided for its development. Iqbal fervently believes that a progressive interpretation of the ideals of Islam in the light of modern conditions and problems can provide the motive force and inspiration for a radical reconstruction of individual and social life and that, in the social order envisaged by Islam, it is possible to set into motion incentives and forces which will orient its development in the direction of the ideals in view.

III

MAN—THE GLORIOUS—IMPERFECT IN IQBAL'S POETRY

(By *Gurbachan Singh, M.A.*)

This paper will deal with the treatment of a great lyrical theme in Iqbal, very rarely treated fully and artistically in Eastern poetry—namely. the sense of the Imperfectness of Life. This theme itself, of course, is as old as human sorrow and is as deep as tragedy, but in the common run of Persian and Urdu poetry the treatment of it has not gone beyond the expression of sorrow at failure and disappointment, and the conception of a mythical being, the Sky or the Stars, appearing as the embodied and incarnated form of Fate or Destiny. This theme is touching and evokes a response in the human heart only so long as it is sincere and free from any kind of pose or artificiality; but in Persian and Urdu grief and disappointment have been expressed over matters very whimsical and with a touch of absurd exaggeration that makes the pseudo-sentimentalities of the poets appear supremely grotesque.

This theme of the Imperfectness of Life can be handled in various ways. In Persian itself the first great poet to handle it was Omar Khayyam, in whose "Rubaiyat" there is an attitude of sullen indifference to

and contempt for a tyrannical and evidently bungling Providence, quite different from the mathematical-astro-nomical Genius who created the constellations in the science of which Omar was so profoundly learned. Omar's reaction to the tragedy of life is the drinking of wine and more wine—supreme and everlasting oblivion, the Nirvana which an Indian Prince tried to obtain in a fashion radically different from Omar's.

The next great poet to handle this great theme was Hafiz. The reaction of Hafiz to the sorrow of the world is pretty much the same as Omar's, only Omar placed side by side with Hafiz is such an aristocratic figure that one would rather drink the blood-red grape wine and sleep the timeless sleep of the stars like Omar now and then to wake up and fling an imprecation at the Governing Power of the Universe and to subside in sleep again, rather than to dance in the circle of dervishes and fakirs after Hafiz. Ghalib, who handled this theme to a considerable extent in his poetry, is deeper in pathos and more reflective and philosophical in his attitude towards Fate. He feels puzzled before the contradictions and improvidence of life, and tries to determine the cause, which is going one step beyond the mere feeling or sorrow and reacting to it in the form of atheism and bohemianism. But still Ghalib has no consistent philosophy of fate as Iqbal has. The merely puzzled state is an unphilosophical state, though this in itself and the next step of enquiry and the effort to unravel "the Master Knot of Fate" are steps in the

direction of what becomes philosophy if carried far enough.

By a philosophy of fate (and consequently of the Imperfect in life, since all thwartings of the human will and imperfections of life's success are traceable to an apparently anti-human fate) is meant the evolution of a theory, right or wrong in a metaphysical sense, which should apparently explain the imperfections of life and should demonstrate them to be the necessary consequences of some pre-arranged plan in the universe. With the adoption of this attitude all contradiction is solved and doubt and difficulties are removed. Atheism gives place to an intense faith in the rightness and appropriateness of all that exists and mere puzzledness gives place to a burning zeal and urge for action. To some people the philosophical attitude towards fate will always appear as being shallow and incomplete in itself, as being based upon too easy and complacent a view of the universe. They have a highly magnified picture in their mind of the incomprehensibility of the puzzle, and any attempt at simplifying things in this form of a philosophy will appear to them as a rationalisation of the impersonal happenings of life from the anthropomorphic point of view.

But be the nature of such philosophy what it may, there is no denying the fact that a very well-pronounced philosophy of fate exists in Iqbal, and in the boldness and assurance with which he expounds it, he is comparable to Browning. Browning is notoriously the optimist

in English literature, though his optimism is not of the facile kind that believes like Tennyson in an automatically improving universe. He believed in the efficacy of human effort, and was conscious of the slow but none the less sure progress made by the soul of man through hard toil and effort. This effort he regarded as the very function and destiny of the soul, and regarded obstacles and imperfections as incentives to the soul to conquer glorious heights for itself. Like Iqbal he was conscious of a mystic relation between the soul of man and his Maker, and was in no doubt as to the yearning of the soul for attainment to the Maker, and of the existence of the means necessary for such attainment. This attitude solved all contradictions and made him visualise life, which was like a broken arc here, as a perfect round in some future to come.

Browning's poetic method is of course different from Iqbal's. The dramatic monologue is a purely artistic form, free from any overt attempt at didacticism which so often has a deadening effect on poetry. Didacticism no doubt is present in Browning, but in the most powerful pieces it is controlled by the lyrical impulse, and appears only in an artistic and subdued form. Iqbal's method is openly didactic and the reader is aware in most lines of being spoken to. Here and there are lines of incomparable power and beauty of expression which read like the burning confessions of a heart on fire, and they are the best and the most poetic in Iqbal. In them the method is purely lyrical,

but even where it is not lyrical, the motif is, since the desire to pry into the secrets of fate is one of the most fundamental and the most completely universal of the passions of man.

Iqbal's optimism is an outcome of his belief, common to the Sufis, but expressed most vigorously and persistently by him, that man's separate entity is only a small ripple or eddy in the ocean which is God, and is, therefore, inseparably bound up with it. There is essentially no difference between Man and God, and therefore the attitude of pessimism and rebellion towards the Ruling Power of the universe is precluded. The earth in Sufistic philosophy is regarded as an imperfect and vile place (hence its name دنیا, which means 'vile' and 'low') where the soul has to pass through a period of hard trial and probation, meeting every kind of temptation and obstacle to its progress. But man is not of the earth, and therefore the earth, in spite of all its efforts to absorb him cannot conquer him. His destiny lies elsewhere, far away beyond the spheres of the stars and the blue depths of the heavens, with God, who is Himself anxious to be united to Man, as much as Man's soul is anxious to be united to God.

Considered in the light of this view, this world, and all the obstacles it can place in the way of man become slight and contemptible inconveniences, which the human soul not minding, scorns away and continues in its ascent. Man is, however, very often misguided and puzzled. The world sometimes proves too strong for

him. He is bewildered and is completely overcome by the chaos and darkness of the world. Very often he loses sight of his own greatness and divine origin, and is awed by the spectacle of the apparently stupendous difficulties and troubles facing him. These are the moments in which Iqbal comes to man's help and points to him how great and nobly born he is and how easy it is for him to spurn with his foot the troubles and difficulties, the pleasures and temptations of this world and to rise to the height of the empyrean where he properly belongs.

شاخ نہال سدرۂ خار و خس چمن مشو
منکر او اگر شدی 'منکر خویش تن مشو

'Thou art a twig of the tree of paradise, do not reduce thyself to the state of a garden weed; although thou hast denied Him, at least do not deny thyself'. Does not Allah moreover say that he appointed Man His Deputy on the earth? And more explicit still, that the burden of Allah's obedience and the fulfilment of His Divine purpose on this earth, a task from which the earth, the firmament, and the mountains shrank in terror was taken up by man, tyrant and ignorant though he was? All this points to man having been assigned a special importance in the system of the universe, an importance exceeding the earth's, the constellations' and and the angles' cohorts. With this faith in the greatness of man no pessimism can co-exist. The initial problem of life is solved and the faith in the ultimate success and greatness of man's life is established, and the only problem

left is the problem of man's conduct which is to remove the difficulties in the way of perfection and to make him ride triumphantly over the obstacles of this world. One may contrast this attitude of confidence and assurance, this assertion of man's supreme greatness over the universe, with the helpless state of puzzle in which poor Omar and Ghalib were caught. Says Omar :

INTO this Universe and Why not knowing
Nor Whence, like water, willy-nilly flowing ;
And out of it, as Wind along the Waste,
I know not Whither, willy-nilly blowing.

* * *

THERE was a Door to which I found no Key ;
There was the Veil through which I might not see :
Some little talk a while of Me and Thee
There was, and then no more of Thee and Me.

* * *

THE Moving Finger writes, and having writ
Moves on : nor all your piety nor wit,
Shall lure it back to cancel half a line,
Nor all your Tears wash out a Word of it.

Ghalib in the famous line *قيد حیات و بند غم* speaks of the bonds of life and sorrow being co-existent and co-eternal, the one coming to an end only with the termination of the other. Helplessness, melancholy, and despair are the key-notes of these great poets' attitude towards life and destiny.

So we find, that fate in the sense of the tyrannical ordinance of the Universe for man is eliminated in the

poetry of Iqbal. Man is perfectly and assuredly the master of his destiny, and if he is separated from the state in which all contradiction will be solved for him and all difficulty removed, he is separated only by a period of time, which, however, has got to be full of intense activity and effort to conquer the obstacles and to break through the trammels intervening between man and what might for a better word be called his entering upon omnipotence.

But this overbearing and confident attitude does not allow the poet to lose sight of the effort and travail which the human soul has to pass through, even though it may in the end be certainly rewarded. The difficulties sometimes appear so insuperable that the poet is for a moment struck with despondency and breaks into a pensive melancholy, very human and very un-prophet like in its tenderness and extreme sensitiveness to the burden of human sorrow. Then the poet melts into lyrical sweetness, and we see for a brief flitting moment the picture of the great philosopher and mystic wailing with human tears and with a human heart, as ordinary mortals do. But such moods last only for a moment and the next instant we find the habitual mood of loftiness and superhuman confidence asserting itself. One of the most exquisite expressions of sorrow and the great silence born of it is given in the poem 'نوائے غم' in Urdu :

زندگانی ہے مری مثل رباب خاموش
جس کی ہر رنگ کے نغموں سے ہے لبریز آغوش

ہر بٹ کون و مکان جس کی خوشی پہ نثار
 جس کے ہر تار میں ہیں سیکڑوں نغموں کے مزار
 محشرستان نوا کا ہے امیں جس کا سکوت
 اور منت کش ہنگامہ نہیں جس کا سکوت
 آہ اُمید محبت کی ہر آئی نہ کہی
 چوٹ مضراب کی اس ساز نے کھائی نہ کہی
 مگر آئی ہے نسیم چن طور کہی
 سمت گردوں سے ہوائے نفس حور کہی
 چھیڑ آہستہ سے دیتی ہے مرا تار حیات
 جس سے ہوتی ہے رہا روح گرفتار حیات
 نغمہ یاس کی دھیمی سی صدا اُٹھتی ہے
 اشک کے قافلہ کو بانگ درا اُٹھتی ہے
 حس طرح رفعت شبنم ہے مذاق رم سے
 میری فطرت کی بلندی ہے نوائے غم سے

‘My life is like a silent rebab whose lap is full of melodies of every kind ;

‘And whose silence is worth the entire music of the spheres, and everyone of whose chords is the burial-place of hundreds of melodies ;

‘Whose silence is the custodian of the tempestuous world of music, but is under no obligation to sound to be broken ;

‘But alas, the hopes of my love have never been fulfilled, and not even once has this instrument been touched with the plectrum ;

‘But sometimes a breeze from the Garden of Sinai visits me and sometimes from the heavens a whiff of the breadth of houris comes,

‘Which gently touches the chords of my life, and

frees for a while my life-entangled soul,'

'Then the faint sound of the song of despair rises to serve as the tinkle of camel-bells to the caravan of tears ;

'Just as the dew attains eminence through a passion for flight, my soul attains lofty heights through my wail of sorrow.'

Here is a piece direct from the poet's heart, soft, pensive and full of the deeply felt pathos of life. Such moments are rare in Iqbal's life, but they are there, and give evidence of a depth of poetic passion which came to be stifled by the preponderance in middle and later life of the overgrowth of philosophy and other utilitarian interests. They remind one of the heights of sorrow and loneliness touched by Ghalib in the Ghazals :

'کوئی امید بر نہیں آتی'

'ظلمت کدہ میں میرے شب غم کا جوش ہے'

and 'رہیئے اب ایسی جگہ چل کر جہاں کوئی نہ ہو'

Then we come across the pieces full of revolutionary ardour, in which the sense of helplessness before great tyrannical forces is present and a wail escapes him. In *Zabur-i-Ajam* we find :

در بندگہ فقیر و بکاشانہ امیر غمہا کہ پشت را بجوانی کند و توات

'In the beggar's hut and the great man's palace are found sorrows that double one's back in youth.' This consciousness of the presence of sorrow evoked this impassioned cry :

یا بکش در سینہ من آرزوئے انقلاب

یا دگر گوی کن نہاد این زبان و این زمیں

' Either kill, O Lord, within me the desire for change,
or change thou thyself the nature of this Universe.'

There is a sense of utter loneliness in an alien and
unrecognising world in :

جانم در آویخت با روزگاران جوئے است نالان در کوهساران

' My life is caught up in the toils of the world, and
is wailing like a stream flowing over rocks ;

پیدا ستیزد، پنهان ستیزد ناپائدارے با پائداران

' This evanescent life of mine is struggling openly
and secretly with things that last for ever and ever ;

این کوه و صحرا، این دشت و دریا نے راز داران، نے غمگساران

' These mountains and deserts, these wilds and
oceans, they neither can know my sorrow, nor share it
with me ;

بیگانہ، شوق، بیگانہ، شوق ایسی جوئیہاراں، ایسی آبشاران

' These streams and water-falls, all are devoid of
love and yearning ;

فریاد ہے سوز، فریاد ہے سوز بانگ هزاران در شاخساران

' The cry of the nightingales in gardens compared
with mine is a cold, passionless cry ;

دافع کہ سوزد در سینہ من آں داغ و سوخت در لاله زاران

' The pain that is consuming me within never visited
gardens and flower beds.'

A similar feeling has evoked the supremely beautiful
line :

ساختن تازه زدم، کسی بہ ساختن وا نرسید

جلوہ خون گشت و نگاہ بہ تماشا نہ رسید

' I gave expression to an original idea, and none

grasped it the spectacle bled itself to death, and not one gaze ever was cast upon it.'

Persian poets have a way of putting up a post of sullen resentment against an unreasoning and indiscriminating world, but there is a passionate sincerity in the couplet just quoted and in the following:—

تاب گفتار اگر هست شناسائے نیست
وای آن بنده که در سینه او راز هست

'If one has the power of utterance there is no one to comprehend what is uttered ; O the hard fate of the man in whose bosom is lodged some secret !'

برق سینا شکوه سنج از بے زبانی هائے شوق
هیچکس در وادی ایمن تقاضائے نه داشت

'The effulgence on the Sinai laments the absence of yearning in the eyes that might see ; it appeared and lo ! there was no one to yearn for it in the valley of Aiman.'

This is a symbolical way of expressing the crass indifference of the gross people of the world when brilliant ideas and noble poetry appears. There never was a keener realisation of the futility and ineffectiveness of genius and prophecy when these appear in the world.

But such moods of despondency and such motifs are rare. More often, and in the later books overwhelmingly, he is so conscious of the supremacy of man over all that exists that the very thought of struggle elevates him. Man to him is not a helpless reed to be tossed about at will by the waves and tempests of destiny, but

a mighty flame of fire, capable of singeing the lowest depths of the nether world and the loftiest heights of the empyrean. Man's soul is the supreme cause and the master-justification of the creation of the Universe. Pessimists and those who are aware of the insignificance of man, relegate man to a very unimportant position in the Cosmos. Sufism and Iqbal have got a conception of the universe which is intensely anthropocentric in nature. Whenever, therefore, he thinks of man, his spirit is exalted and he sings pæans of the glory and greatness of man, here and there warning man of falling away from the unbroken ascent that is ordained for his soul. The trying Universe and the tempting devils are so ineffective against man's soul that he brushes them aside with a kind of half-pity. So much conscious is he of the greatness of man that he represents God himself as being in quest of Man, the lost Particle of His Divine Soul. Here is the poem embodying this idea, one of the most exalted expressions of Sufistic philosophy :

ما از خدائے گم شده ایم او به جستجو است
 چوں ما نیازمند و گرفتار آرزوست
 گاهی به برگ لاله نویسد پیام خویش
 گاهی درون سینه مرغان به ها و هوست
 در نرگس آرمید که بیند چال ما
 چندان کرشمه دان که نگاهش به گفته گوست
 آه سحر گهی که زند در فراق ما
 بیرون و اندرون زبر و زیر و چارسوست

هنگامه بست از پیخ دیدار خاکش
 نظاره را بهانه تماشاخانه رنگ و بوست
 پنهان بذره ذره و ناآشنا هنوز
 پیدا چو ماهتاب و باغوش کاخ و کبوست
 در خاکدان ما گهر زندگی گم است
 این گوهری که گم شده، ماثیم یا که اوست

‘We have strayed away from God, and He is in search of us, and is like us humble and lowly and love-lorn ;

‘Sometimes He writes His message within the leaflets of the poppy and sometimes He wails through the hearts of birds ;

‘Then He hides Himself in the nargis so that He may view our loveliness, and views us with looks as eloquent as words ;

‘The sighs that escape Him in the morning in separation from us are spread in all directions, and all sides ;

‘He created this complex Universe for obtaining sight of clay-made man, and the pretence to enjoy the sight of the colourful world has only this one end in view ;

‘He is hidden in every atom, is as visible as the moon-light that is clinging to palace and street, and is yet unknown to us ;

‘In our earth-kneaded clod, the Jewel of Life lies lost; Is this missing Jewel we or He? ’

The complete indentification of Man with the

Creator could go no further, and with this view it is absurd to think of a superimposed Fate moulding man's life, for man is co-eternal with the Creator and is the master of the Universe, which lies helpless before him to mould and conquer, and is the formulator of his own and everything else's destiny.

Iqbal is aware, as much as any other poet, of the restrictions imposed by life on the human soul, but he is confident of being able to do away with these restrictions, and in the prayers that he makes for breaking through them, we can see the overbearing confidence :

سیل مرا بتجوئے تذک مایہ میچ جولان گہ بوادی و کوہ و کمر بدہ

'I am a flood, O Lord, so do not confine me within a narrow channel, but give me a free career over hill and dale.' Here the consciousness of restriction within narrow banks is as much present as in Omar's pathetic wish to change this sorry scheme of things entire, but there is no doubt at the same time that the waters of his stream have strength enough to wear down the feeble banks and course over the plain.

Here is a pæan to the glory of man, so inconsiderable and feeble, so imperfect and seemingly unimportant, and yet the custodian of God's own fire, greater than the angels and the skies :

اے خدائے مہر و مہ خاک پریشانے نگر
 ذرہ در خود فرو پیچد بیابانے نگر
 حسن بے پایان درون سینہ خلوت گرفت
 آفتاب خویش را زیر گریبانے نگر

بر دل آدم زدی عشق بلا انگیز را
 آتشی خود را باغوش نیستانی نگر
 شوید از دامن هستی داغهای کهنه را
 سخت کوشی هائے ایی آلوده دامانی نگر
 خاک ما خیزد کہ سازد آسمانی دیگرے
 ذرۂ نا چیز و تعمیر بیابانی نگر

‘O Lord of the Sun and the Moon, look at a straying handful of dust, this small particle that carries within itself a desert ;

Thy Infinite beauty has seen abode within one heart, just see thy own Sun hidden behind the bosom of a man ;

‘Thou hast struck with Thy burning love the heart of man, see Thy fire blazing in this reed-forest ;

‘Behold the hardihood of this old polluted sinner, he would wash away all the blots of existence ;

‘Our dust rises to build a new heaven out of itself ; behold the audacity of the inconsiderable atom, setting out to build a desert.’

There is a sense here of greatness, the sense that used to inspire the Hebrew prophets bearing the word of the Lord within their breast, or the sense of unique greatness that must have been felt by Mary of all the women of the world, as being the custodian of the Divine Seed within her womb.

There is a phrase employed by Palmer as the title of one of his essays—“The Glory of the Imperfect” and

this phrase has also been used, I believe, in connection with the philosophy of Browning. I see no reason why this phrase may not be used when discussing the attitude of Iqbal in regard to Man and the Governing Power of the Universe. The significance of the phrase will not in both cases be the same. In Browning the "Glory of the Imperfect" means the unique privilege of effort and striving of life and vitality, of making progress, of fighting fierce struggle that belongs only to that which is incomplete. Whatever is complete, is dead, stagnant and inglorious. That is what comes out in "Old Pictures in Florence", in "Cleon" and in a number of other poems. It has been overtly stated also in Iqbal's *کوشش نا تمام* in *Bang-i-Dara*. In Iqbal the phrase would mean the glory and greatness of man, so insignificant apparently, so much a helpness thing at the mercy of destiny, so pitiful to behold, one whose fate moved the compassion of Omar, of Hafiz, of Ghalib and scores of other poets. Behold, how great he is. He is the cynosure of all eyes in the Universe, the custodian of God's fire, the lord and master of all that exists, so that Iqbal can address man as:

تو کیستی ز کنجائی ؟ کہ آسمان کبود
 هزار دیدہ براہ تو از ستارہ کشود

'Who and whence art thou that the blue sky is gazing expectantly in thy path with the myriad eyes of the stars?'

IV

THE METAPHYSICAL ELEMENT IN IQBAL'S POETRY

(By Munir-ud-Din, M.Sc.)

TO discuss all aspects of metaphysical thought in Iqbal's Poetry is not a practical proposition for such a short paper. I will, therefore, confine myself to a few subjects not taken necessarily in the order of their importance in the poetry of Iqbal, but because they are occupying a prominent place in *Javid Nama*, the only one of Iqbal's works which I propose closely to scrutinise here. In order to do full justice to the subject, I can say that it would require a number of volumes to trace out Iqbal's thought about the history of mysticism and metaphysics in Islam. Iqbal, as we know, belongs to a very critical period in the history of the East. His metaphysics has been strongly influenced by the political and scientific movements of the times. Iqbal, viewed in the light of the past and of the present, is a subject necessitating a very extensive study. That study is beyond the scope of the present paper. I have, therefore, selected the main theme of his philosophy—the problem of Personality.

During the last five hundred years the nations of the East have constantly been going down before the

superior forces of the West. This fall has been very tragic in several respects. Why this fall occurred and how the nations of the East can recover their position remained unanalysed during all these centuries. It was for Iqbal to diagnose the disease and chalk out a programme for recovery. He is thus a Physician for the diseased East. Briefly speaking his diagnosis is that the nations of the East are suffering from two serious troubles—Firstly a diseased will and secondly Passive Fatalism. Both the diseases are really two forms of the Paralysis of will. Just as we have the will of an individual so do we have the will of a nation. Iqbal sees that both the will of the individuals and that of the nations of the east as a whole have been paralysed and as a result Passive Fatalism or Fatalistic resignation to the will of God has developed. This is the cause of our downfall.

Resignation to the will of God and desire for bold action is certainly a possible combination. This has been amply exemplified by the history of the prophet and his immediate followers. They believed in *Tawakkal*—resignation to the will of God—and at the same time were men of strong action. In fact the prophet warned his followers against pure resignation to the will of God which leads to a neglect of one's effort to control the situation. The oft-repeated anecdote about the Arab who paid a visit to the prophet needs a repetition here. The prophet asked an Arab who had come on a camel as to what he had done to the camel while coming

in to see him. The simple Arab who believed in pure resignation to the will of God replied that he had left the camel to the care of God and His prophet. The prophet asked him to go back, tie the knees of the camel and then resign to the will of God :

گفت پیغمبر باآواز بلند بر توکل زانوئے اُشتر بہ بند

Passive resignation and yielding to a calamity instead of facing it, is a result of a diseased will and stifles all human activity.

Iqbal is a reaction against the paralysing forces of such Fatalism. He is a messenger of life for the diseased and almost dead Personality of the nations of the East. In fact a weak will or self or Personality is the only force of decay in life. Iqbal's poetry, his idea of the development of self—*Khudi* or personality—is a specific prescription for the disease. This is why it appeals to the younger generation who have begun seriously to think on the lines suggested in his books. The celebration of the "Iqbal Day" is in fact a proof of it.

It is difficult to give any order of preference to the various works published by Iqbal but if such preference were necessary I would say that from the metaphysical point of view there is much more of substance and profound thought in *Javid Nama* than in any other of his works. *Javid Nama* is a systematic exposition of some important metaphysical problems and, therefore, I shall begin my paper with a discussion of the first item dealt with in *Javid Nama*—I mean the evolution of Personality the *Mi'raj* (The Ascension). I have selected *Mi'raj* for

discussion in this paper to show how Iqbal tackles the most difficult problems of Personality on metaphysical lines and explains diverse Phenomena on the proper development of personality. As mentioned in the Holy Quran the prophet of Islam had the experience of Ascension. This question was not given any importance by the *Arab* mind during the life of the prophet. This seems to be due to the practical-mindedness of the Arabs who cared only for faith and action and not so much for the how and why of things. No more than a century or two after the death of the prophet the intellectual and mystic elements in the nation tried to tackle the problem in its various aspects and a controversy arose whether *Mi'raj* was achieved in body or only in soul. The Orthodox view was that the body as well as the soul of the prophet *was* carried through space on a *Burraq* (derived from *Barq*) a carrier with an infinite speed and was brought back in almost the twinkling of an eye. The rationalists believed that the soul alone and not the body was the medium of all this celestial experience. Many views compromising between the two extremes were advanced—the more generally accepted one being that the actual movement was that of the spirit but the body despite remaining behind on the earth continued to experience the pleasures which it could have shared with the spirit if it had been actually transferred to heavens.

A comparative study of Iqbal with Rumi may be interesting in some respects. Rumi with his depth of

vision refers to the problem in his *Masnavi* which is proclaimed by some scholars as the Persian edition of the Holy Quran:

من چه میگویم که آر عالی جناب نیست پیغمبر ولی دارد کتاب
مثنوی مولوی معنوی هست قرآن در زبان پهلوی

"What should I say of that high personality. He is not a prophet but has a revealed book. The *Masnavi* of the Maulvi is really a Quran in Persian."

Talking about the *Mi'raj* in his *Masnavi*, Rumi says:

قرب نه بالا ز پستی رفتن است قرب حق از جنس هستی رستن است

"Nearness (to ultimate Reality or Divinity) is not achieved by moving to higher from lower regions. Nearness is freeing oneself of the elements of material existence."

Iqbal's vision of *Mi'raj*, with Rumi as his guide, is a lucid exposition of and an enlightening commentary on the verse quoted above. In fact he has gone a good deal further in applying it to the evolution of the individual ego. Iqbal brings in a few concepts such as Matter, Time, Space and Consciousness and applied them to the experience of *Mi'raj*. Now Matter has been defined as that which occupies space, endures in time and possesses certain other primary and secondary attributes or properties such as those of mass, colour, taste, solidity, etc. It is clear from this that our knowledge of the external physical world does not extend beyond the resources of our sensibility. In other words all that we can know about matter is that it is a

combination of certain properties in various proportions. We, as intellectual beings, are not able to know anything about the nature of reality beyond these properties. In other words if a given piece of matter were shorn of its attributes or properties we could have no idea as to whether any substance would be left independent of these properties. Nor do we know the nature of the experience that it will impart to us if deprived of its attributes. The idealists' point of view is that since the substance apart from the qualities is entirely hypothetical we have no justification for the assumption that there is a substance beyond the properties. And further the idealist says : " The properties of a substance are the effect produced on my mind and as such are not inherent in the external world. Thus the external world is really only an effect on my mind and, therefore, a function of it. In other words the external world does not exist outside a thinking mind." Physics and Chemistry, ever since they assumed the position of a systematised knowledge, laughed at this position of the idealists but, of late, science has been forced to deviate from its Orthodox position and to look at the external world from a changed angle. The visible matter having a fixed mass and extensivity is really an illusion. Colour, weight, solidity and every other property of matter is, after all, a phase of human perception. The analysis of matter has revealed that atoms are not the final indivisible particles but are composed of electrons and protons.

The electrons in turn are found to be not particles with a charge but they are the charge itself without any particle. The word charge is only a name for an effect not understood. All that Physics knows is that an electron may be only waves of "something" in "somethingness." Thus we find that the concept of matter as revealed to our senses cannot stand close scrutiny. Even by purely intellectual methods matter has lost the significance attached to it. As with the concept of matter so with the concepts of Time and Space. Before I take up Iqbal's view of the evolution of soul I would make a passing reference to an alternative view of the Universe. I mean the view of the mystic.

Now mystics have been born in every age and among all nations ; and philosophy has recognised mysticism as a real and positive experience. The mystic sense being a real faculty, also attempts to grasp reality underlying the visible universe. Our vocabulary has no words to give an adequate or even an inadequate expression to mystic experience, because mystic experience is realization and the actual living of an experience. Such experience has to be lived, not intellectually stated.

Returning to the subject proper we find that with Iqbal the life which is content with the visible universe is limited to the attributes of things and is, therefore, deprived of the reality beyond the attributes. A consciousness which does not assert itself in the discovery of Reality beyond visibility is really no consciousness.

In this respect I feel that Iqbal is an idealist, an intuitionist and a mystic combined into one.

بر مقام خود رسیدن زندگی است ذات را بے پرده دیدن زندگی است
مرد مومن در نسازد با صفات مصطفیٰ راضی نشد الا بذات

“Life means reaching the ultimate goal and looking at bare reality. A *Momin* will not reconcile himself to the attributes. The Holy Prophet was not satisfied except with the Real Being.”

On questioning Rumi as to how it is possible to have a vision of the Divine, Iqbal extracts the following words from him in his *Javid Nama*:

گفت اگر سلطان ترا آید بدست میتوان افلاک را از هم شکست
باش تا عریاں شود این کائنات شوید از دامن خود گرد حیات
از طریق زادن اے مرد نکو آمدی اندر جهان چار سو
هم بروں جستن بزادن میتوان بندها از خود کشادن میتوان
لیکن این زادن نه از آب و گل است داند آن مردے که او صاحب دل است
زادن طفل از شکست اشک است زادن مرد از شکست عالم است
گفته این زادن نمی داند که چیست گفت شانه از شون زندگی است

He said, “If you can acquire ‘power’ (Ref. to the Holy Quran) you can shatter the heavens. Wait till this universe becomes bare and washes away the dust of space from the hem of its garment. O’ good man you came into this world of space by a process of birth. Similarly you can step out of this world of space by birth and thus break away from your shackles. This birth, however, is not from earth and water—the man with inner light does know it. A child is born by the bursting of a womb while a man is born by the bursting

of the universe. I said that I do not know what this birth means. He replied that it is one of the many phases of life."

These few lines epitomise the view of Iqbal, on Time, Space, the Soul and the Evolution of the Soul. He believes in the thorough unreality of serial time and space. These two are the soul's way of looking at things. Soul by very reason of its living nature must express itself in innumerable ways.

گفت موجود آنکہ مے خواہد نمود آشکارائی تقاضائے وجود

He said "only that is living which has self expression. Necessary existence demands self-expression."

The Soul has any number of ways to express itself. Accommodation to time and space is one of the ways in which it expresses itself. As he says a little further on.

چشم بکشا بر زمان و بر مکان ایں دو یکہ حال است از احوال جاں
تا نگہ از جلوہ پیش افتادہ است اختلاف دوش و فردا زادہ است

"Open your eyes towards time and space. These two are one mode of the various modes of the spirit. The creation of past, present and future is only a result of the imperfections of our view."

The denial of the claim of serial time as an attribute of reality should not be a surprising thing. Rumi has been very eloquent in his denunciation of the reality of time and space. I shall quote Rumi who is the source of immediate inspiration to Iqbal :

تو مکانی اصل تو در لا مکان ایی دکان بر بند و بکشا آں دکان
 * * * * *

“You are in space but your essence is in spacelessness, close your shop here and open it there. “This world of space has been born out of the Spaceless and out of Placelessness it has secured a Place. [Just as with Space, so with Time.]

“Your thought runs on the past and the future when it breaks away from the two the difficulty will be solved.

“The Past, the Present and the Future do not exist in the Spaceless Realm of the Light of God. Past and Future exist only in relation to you. They are one and you think them two.”

Thus we see that both Iqbal and Rumi think of Space and Time as mere categories in which we resolve things to give shape to the visible Universe. They are mere phenomena. In order to avoid confusion, I want to point out here that Iqbal's conception of Time is different from that of Rumi. By Time, as mentioned above, Iqbal means serial time or time as we count it; in other words time which is capable of division into past, present and future. There is another aspect of Time which is closely allied to Bergson's Duree or Duration. It is an organic whole indivisible into past and present but in which past and present appear as perpetual 'now' —the Eternal Time. It would take me into side issues, not relevant to this paper, to give anything more on the problem of Time; but a brief reference will again

be taken up in the discussion on the Freedom of will. Regarding the relation of Personality to the Universe Iqbal comes to the conclusion that the soul is the substance and the phenomenal world or the visible universe is only an attribute of the Soul. In fact this attribute is not a permanent feature of the soul but is a step in its spiritual evolution. Our body is external to us and is a part of the external world and is as such only a property or a habit of the soul. The creation of the body is only one of the ways of expression for the soul when it accommodates itself to Time and Space.

اے کہ گوئی چل جاں است تن سر جان را در نگر برتن متن
چلے نے حالے از احوال اوست مجلسی خواندن فریب گفتگوست
چیست جاں؟ جذب و سرود و سوز و درد ذوق تسخیر سپہر گرد گرد
چست تن بارنگ و بو خو کردن است با مقام چار سو خو کردن است
از شعور است این کہ گوئی نزد و دور چیست معراج انقلاب اندر شعور

"O' thou who sayest that the body is the home (Mahmil) of the soul look at the secret of life. The body is not the home but one among its many manifestations. To regard body as the home is a way of talking. What is life? It is emotion, love, ecstasy and pain. It is the desire to conquer the universe. What is body? It is the accommodation of soul to space. It is through consciousness that you regard this near and that far. What is *Mi'raj*? *Mi'raj* is a revolution in your consciousness."

It is our present level of consciousness that is responsible for the creation of distance, matter and motion ; in other words of Time and Space. If there is a revolution in the level of consciousness one can be free from these two categories. A change in the level of consciousness is *Mi'raj* since it will bring you face to face with Reality.

As already mentioned the problem of *Mi'raj* of the Prophet having been achieved by the body or the spirit has been a very much debated problem for several centuries among the Muslims. Even now it continues to occupy a debatable position in Muslim religious literature. Iqbal's view of the problem solves the difficulty in that the question of *Mi'raj* being in body or spirit does not arise, only if we look at the things in the right perspective. This form of consciousness which looks at the universe by creating categories of Time and Space is only a method. When there is a revolution in consciousness, Time and Space would vanish and along with it the whole world of matter, as matter is only a corollary of Time and Space. Matter is that which occupies Space and endures in Time. When Consciousness transcends Time and Space there can be no question of corporeal existence. Body and no-body mean just the same thing in this stage. The Soul with a different order of consciousness will be face to face with ultimate Reality. The whole of the Past and the Present will be one point. To quote Iqbal

again on this point :

از شعور است این که گوئی نزد و دور
چيست معراج انقلاب اندر شعور
انقلاب اندر شعور از جذب و شوق
وارهاند جذب و شوق از تحت و فوق
این بدن باجان ما انباز نيست
مشت خاك مانع پرواز نيست

"It is from this consciousness that you say this is near and that is far. What is *Mi'raj*? A birth of new consciousness. The re-birth of consciousness is from *Jazb* and *Shauq* which rescue one from high and low. This body of ours is not a twin with our life. A handful of dust is no impediment to soaring up."

If you were carefully to understand Iqbal you would come to the conclusion that *Mi'raj* is an experience which is the right of every man to achieve. It is not that he only explains how Muhammad (may peace be upon him) achieved it. He has alluded to the verse from the Holy Quran :

نقطه 'لا' سلطان' ياد گير

and given a message to humanity to aim at the experience of *Mi'raj* which is the ultimate goal of all life. He says that even the intellect helps man towards that goal but the methods of the intellect are so slow and circuitous that one cannot say how long it would take to reach the ideal. It is through *Ishq* that a short-cut is possible.

It is interesting to see why Iqbal exposes the

unreality of Time and Space, so vehemently. He sees that the visible universe is all a change. What we call time is only different aspects of the change that is going on all around us. The ego being the reality behind the flux of change should not itself be subject to change. In fact it must not only be independent of time and space which are necessary for change but it should be able to create its own time and space in order to unfold and manifest its various potentialities. The progress of modern Physics has been towards the elimination of the conception of Time and Space and the creation of a Space—Time continuum—the fourth dimension. Subsequently discoveries of Einstein have shown that absolute motion is undetectable and that each observer carries his own space and time about him. After such epoch making progress of the intellect science has been forced to confess that reality is not only unknown but is unknowable by intellectual methods. The mystic sense in man remains the only short cut to reality.

Now we come to another very important point in Iqbal's Philosophy, which is the direct result of his conception of Personality. It is the evolution of Personality. The evolution of Personality is the main theme of Iqbal. I can only quote a few verses from his poetry to bring out the heights which he has envisaged for the ego.

Talking about the welcome given to men by the heavenly bodies he says :

زہرہ و ماہ و مشتری از تو رقیب یکدگر
از پیش یک نگاہ تو کشمکش تجلیات

"Neptune, the Moon and the Jupiter are rivals of one another for your sake. There is a great struggle in the spheres of Light in order to have one look from you."

کافر بیدار دل پیش صائم بہ ز دیندارے کہ خفت اندر حرم

"A kafir with a wide-awake personality even though in the worship of an idol is better than a religious man who only sleeps in the *Haram*."

بینی جہاں را خود را نہ بینی تا چند نادان غافل نشینی
نور قدمی شب را بر افروز دست کلیمی در آستینہ
بیرون قدم نہ از دور آفاق تو پیش ازینی تو بیش ازینی
از مرگ ترسی اے زندہ جاوید مرگ است صیدے تو در کمینی
جانے کہ بخشند دیگر نگیرند آدم بمیرد از بے یقینی

"Thou seest the world but do not look to yourself. How long will you be neglectful. You are a light, enlighten your night. You have the hand of Moses in your bosom. Circumscribe the universe. You are prior to it and greater than it. O thou with eternal life are you afraid of death? Death is a prey and you are the hunter. They never take back the life which they give as a gift. Man dies only because of lack of will."

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

"Elevate yourself so much that before assigning you a Destiny God should enquire from you as to what your will is."

Next we come to the problem of freedom of the will. The problem of the freedom of will has been the subject of heated controversy throughout the history of religions. If God is all-powerful and free to take whatever action He chooses, man should have no free will. In fact man's free will is a restriction on God's Omnipotence. Thus the Omnipotence and Omnisense of God leave no room for independent action on the part of man. This in turn is intimately connected with the problem of Good and Evil and man's responsibility for it. If all events of life are pre-determined, man is not responsible for evil actions; and there should, therefore, be no question of punishment for the evil doers nor of any reward for the good. Both the good man and the evil-doer are puppets and not free agents. Besides all action for self-preservation would be meaningless. On the other hand if man is free in his actions how does this freedom of will reconcile with the perfect Omnipotence and Omnisense of God. Science in the nineteenth century and earlier had a clear judgment on the subject. The events in the world are a resultant of the causes immediately preceding them. Therefore the question of option in this world of Cause and Effect does not arise. In fact one of the Orthodox devotees of Science made a statement that given the original causes a highly intelligent being could predict the whole course of the universe.

Iqbal is a poet preaching action and initiative. To resign oneself to the will of God and adopt passive

Fatalism as a principle of life is a sin with Iqbal :

تن بہ تقدیر ہے آج ان کے عمل کا انداز
تھی نہاں جن کے ارادوں میں خدا کی تقدیر

How does Iqbal define Destiny. To quote from his Lectures on the Reconstruction of Religious Thought in Islam (page 67).

“It is time regarded as an organic whole that the Quran describes as Taqdir or the Destiny—a word which has been so much misunderstood both in and outside the world of Islam. Destiny is time regarded as prior to the disclosure of its possibilities. It is time freed from the net of causal sequence—Time regarded as destiny forms the very essence of things. As the Quran says ‘God created all things and assigned to each its destiny.’ The destiny of a thing then is not an unrelenting fate working from without like a task master ; it is the inward reach of a thing, its realizable possibilities which lie within the depths of its nature.” Iqbal believes that the free will of the ego is part of the free will of God and therefore does not in any way detract from his Omniscience or Omnipotence. He assigns a very strong position to the free and creative action of man.

گفتند جہان ما آیا بتو مے سازد گفتہ کہ غے سازد گفتند کہ برہم زن

“They said ‘Does our universe suit you.’ I said ‘No it does not.’ They said ‘Shatter it.’”

Rumi in this respect is undecided on this issue and

gives us arguments both ways. He is slightly prone to interpret Tawakkul as entire dependence on God but this should not take us away from effort :

از قضا اندر قضا باید گریخت

“One should run from one destiny unto another Destiny.”

Again he says :

از توکل در سبب غافل مشو

“Resignation to the will of God should not lead you to neglect effort.”

Iqbal on the other hand preaches the message of action far more boldly than any of his predecessors. I give here quotations from *Javid Nama*. While on Mars the wise man of Mars tells him :

کسی درین جا سائل و مکروم نیست

عبد و مولا حاکم و محکوم نیست

“Nobody is a beggar or a destitute here (on Mars). Nobody is a slave or a master, a governor or a governed.”

In order to give force to his arguments he questions the wise man about the problem of Fate and effort. The force of the Fatalistic point of view is first brought out in the lines :

سائل و مکروم تقدیر حق است حاکم و محکوم تقدیر حق است
جز خدا کسی خالق تقدیر نیست چاره تقدیر از تدبیر نیست

“The beggar and the destitute are destined by God. The governor and the governed are destined by God. No one but God is the creator of Destiny. Destiny can not be counteracted by will.”

It is the glory and height of Iqbal to give a most convincing answer to the problem of "Taqdir and Tadbir" raised by him through the mouth of the wise man of Mars :

گر ز یک تقدیر خون گردد جگر خواه از حق حکم تقدیر دگر
 تو اگر تقدیر نـو خواهی رواست ز آنکه تقدیرات حق لا انتہاست
 ارضیاں نقد خودی در باختند نقطہ تقدیر را نشاخشند
 رمز باریکش بحر فـی مضمـر است تو اگر دیگر شوی او دیگر است
 شبہی افتندگی تقدیر تست قلزمی پایندگی تقدیر تست

"If one Fate does not suit you demand a different fate from God. If thou demandeth a different fate it is permissible as God has innumerable fates. The earth dwellers wasted away the wealth of Personality and did not understand the secret of fate. The secret is contained in one letter—If thou becometh different thy fate changes. If thou are a dew drop thou art destined to fall down. If thou art a sea thy fate is perpetuation."

Iqbal's message of action is for the individual as well as for the nation. In his translation of a passage from "Bhartari Hari" he brings out this point in a masterly manner :

سجده بے ذوق عمل خشک و بجائے نرسد
 زندگانی ہمہ کردار چہ زیبا و چہ زشت
 پیش آئین مکافات عمل سجده گذار
 ز آنکہ خیزد ز عمل دوزخ و اعراف و بہشت

"Prostration before the Divinity without action is fruitless and leads nowhere. Life is all action, good or bad. Prostrate thyself before the inevitable law of the Result of Action, for Action alone will result in the

creation of hell, purgatory or paradise.

Regarding an ever progressing ego Iqbal is very definite and says :—

اگر امروز تو تصویر دوش است بخاک تو شرار زندگی نیست

“ If your to-day is an image of yesterday there is no flame of life in your dust.”

Thus we see that Iqbal brings us the ideal of an ever progressing self to which even the grave is a stepping stone. While at the end of his journey in the heavens he hears the voice of God sending a message to man and I shall end my discussion by a few verses which bring the nectar of life to the death East.

In the words of Iqbal God says :

زنده؟ مشتاق شو خلاق شو همچو ما گیرنده آفاق شو
در شکن آذرا که ناید سازگار از ضمیر خود دگر عالم بیمار
بنده آزاد را آید گران زیستن اندر جهان دیگران
هر که او را قوت تخلیق نیست پیش ما جز کافر و زندیق نیست
از چال ما نصیب خود نبرد از نخیل زندگانی بر نخورد
مرد حق! برنده چون شمشیر باش خود جهان خویش را تقدیر باش

“Dost thou live? Be a lover and Creator. Like Us circumscribe the Universe. Annihilate all that does not suit and create a new universe from within your conscience. A lover of Freedom feels it heavy to live in a world created by another. He who does not have the power of creation is an infidel with Us. He has not taken his share from Our glory and has not tasted the fruit of life. O Man of God! Be as sharp as a sword. Be thyself the destiny of thy world.”

IQBAL AND NIETZSCHE

(By S. M. Oomar Farouk, M.A.)

ONE rarely finds two master minds, who are outwardly so alike and intrinsically so different, as Iqbal and Nietzsche. It is unfortunate that though the salient points of Iqbal's philosophy have been seized with avidity as a revelation by the popular imagination, certain misconception has arisen, in serious criticism, as regards his conception of the "Superman." It is contended by critics, that Iqbal's philosophic system owes its inspiration from the idea of Nietzsche. Some have even uncritically gone to the extent of affirming that the "Sage of the East" has borrowed his ideas from the hermit of Sils Marne. It is high time that this theory may be exploded.

At the very outset we must concede that the outward resemblance between these prophets of modern times is striking. Professor Nicholson says of Iqbal, "his verse can rouse or persuade even if his logic fails to convince". Iqbal's verse is alive with promethean fire but at the same time there is actually in his poetry, much truth, sense and sound speculation—his social and ethical teachings have in it germs of a Renaissance of the Eastern culture. Nietzsche similarly belongs as much to Literature as to Philosophy. His logic is unconvincing

and his contribution to critical philosophy is negligible. He seems to raise a speculative structure on a void. But his philosophy, unsystematic as it is, is more alive, more exhilarating than thousands of well-arranged systems.

Besides this affinity, there is affinity of the attitude towards life. Both have arisen in their time against the spirit of the Negation of life—against Quietism and Pessimism.

Iqbal opened his eyes in a period when the East was in the fatal grip of a decadent pessimism which was the result mainly of the mystical philosophy and Platonic contemplation which engendered a spirit of the denial of life. Mysticism had taught men to look forward to the felicity of the next world, rather than to care for this world which is transitory and hence not worth living. This is the burden of all the Persian poets' songs. Iqbal waged a philosophical crusade against this antiquated cold-blooded spirit of Iranianism which cheats us out of life.

Nietzsche with his philosophy of Dionysius, meant to accomplish something similar. In his time the influence of Pessimism of Schopenhauer was damping the spirit of the German nation. Schopenhauer denying the freedom of will re-echoed the Greek poet's idea :

“Of all things the best for mortals is not to be born, nor to see the rays of piercing sun. But being born, to pass as swiftly as possible through the gates of Hades and lie covered with much earth.”

The Dionysian philosophy recognizing the pessimistic outlook on life, still accepts life as it is. Seeing the pain, the cruelty of gods on man, and the evil in the world, the Dionysian philosopher says "yes" to life as he finds it, "not as optimistic religion or decorative art, the art of Appollo represents it.

Dionysus, the god of wine and fertility is worshipped with excesses of sexual savagery. He was torn to pieces by the women of Thrace but he had come to life again and his "martyrdom" and "resurrection" gave rise to mysterious rites. Dionysus symbolises not the dream but the life intoxication and ecstasy. Christianity had stood for asceticism, quietism, dream and death. Dionysus the crucified! There lay the contrast for Nietzsche. According to him the martyrdom of both only differed in meaning. The God on the Cross, seemed to Nietzsche, to be a curse on life a hint that humanity must rescue itself from life. "Dionysus cut to pieces by the women of Thrace is a symbol of life, it is for ever born again and will ever return from destruction." The bold man recognizes the terrible nature of life and accepts it, he is strong, the Christian is weak, and runs away from it.

"Nietzsche" says Oskar Walzel "refutes Schopenhauer's pessimism and sets forth optimistically—to set the will free. The one seeks morality in the denial, the other in the affirmation of the being of the world. The one demands weakness of will, the other demands strength of will."

But in spite of this apparent agreement as regards their general outlook on life, the Muslim and religious Iqbal and the atheistic and anti-Christian Nietzsche nearly exclude each other as thinkers and moralists. Both belong to a similar type but they have arrived at entirely opposite values.

There are three fundamental points in the speculative philosophy of Nietzsche: (i) The idea of Superman, (ii) The idea of Eternal Recurrence, (iii) His view about the Ego or immortality. Iqbal has his individual views on all these three points and the following comparison will show that both have little in common.

THE IDEA OF THE SUPERMAN

Nietzsche reached the conception of Superman under two influences: (i) Darwin's theory of the Evolution, and (ii) the influence of the Greek ideal. The Gods of Greece, and especially Appollo, Dionysius and the Greek heroes, were haunting his imagination. Says Nietzsche:

"We have not yet reached again the level of the Renaissance man and in his turn the Renaissance man remained behind the man of antiquity."

And as he came to believe more and more in the biological evolution, it seemed possible to him that man may develop into something like those Greek heroes or Gods. Says Nietzsche in his *Thus Spake Zarathustra*:

"God is dead! Now let us live that the Superman may live! Man is a thing that must be excelled."

After ringing the death knell of religion, the philosopher prophesies for man a higher state of existence—because man is a bridge and not an end. As man is the only thing on earth possessing will and consciousness, he must produce the Surpeman.

Combining the theory of evolution with the conception of Dionysius, for whom Zarathustra is practically another name, Nietzsche conceived the ideal of a biological intellectual development of man to a superior being, in comparison with whom we should be what the ape is in comparison with us. Says Zarathustra :

“What is the ape in the eyes of man, a source of laughter or of painful shame? And that is just what man must be for the Superman—a source of laughter or of painful shame.”

The Superman will be the embodiment of the will to power, he must be the creator, and the enemies of the creative forces are—pessimism, passive virtue, quietism,—the state, the mob, and above all religion. The characteristics of the Superman is hardness and strength—pity, humility and justice, cripple action, hence are vices :

“God is dead, God died of his

Pity for man.

Therefore he warned against pity!”

and again,

“Destroy for me, oh Destroy for me” says Zarathustra
“the good and just, only the strong man will be truthful.”

Nietzsche's work shows that he visualized the advent of Superman as a purely biological phenomenon and his ideal was near realization in the early Greek period and the Renaissance period. Unscrupulously strong men like Cæsar, Borgia and Machiavelli seemed to him the actual embodiments of the ideal. Nietzsche does not believe in the existence of soul without body and hence his conception is purely materialistic. In Iqbal, on the other hand, God is not dead, and Religion is a potent force in the universe. Iqbal is not out to destroy Pity, Goodness and Justice, for him they are not the signs of weakness, they are signs of spiritual strength of a Creator who has thoroughly mastered himself. Iqbal's Superman is an aggressive, indomitable, self-conscious centre of energy. He is as hard as the diamond but he does not detest pity as a practice of Nihilism—he feels for the whole of humanity. Says Iqbal:

تغے پیدا کن از مشتے غبارے تغے محکم تر از سنگین حصارے
درون او دل درد آشنائے چو جوئے در کنارے کوهسارے

“ From a handful of dust, create a body, stronger
than the fort of stone

And in it possess a heart full of pity and
compassion, like the rippling stream near a
mountain.”

The Superman of Iqbal will be an ideal combination of the qualities of statesmanship and the spiritual faith in God. He will remove the difficulties of this world which is growing under the wheels of materialism.

A new era of peace and goodwill will dawn when a race of such Supermen will be produced. Iqbal addresses such a personality in the following manner :

باز در عالم بیار ایام صلح جنگ جویان را بده پیغام صلح

“Bring again into this world the era of peace and goodwill

Give a message of peace to the seekers of war.”

Iqbal thinks that out of the travail of this life will rise the race of unique individuals that are to establish God's kingdom on earth, a democracy of unique individuals. “Nietzsche,” says Iqbal, “had a glimpse of the ideal but his atheism and aristocratic prejudices marred his whole conception.”

THE RECURRENCE IDEA

After declaring war on Religion, Nietzsche refers to something more important through which the ideal may be reached—that is through realizing that all things recur. The evolution of man has not yet reached its end. Man must develop to Superman, but when the summit is reached the recurrence of the cycle will necessitate the same evolution again. To the strong the knowledge that this life will return in exactly the same manner, will be a great impetus, to live this life and have courage to will to greatness. The Cosmos goes on in identical cycles. In the words of Nietzsche himself :

“..... I come eternally again to this life and same life, in the greatest things and also in the smallest things that I may teach you again the Eternal Recurrence of all things.

“Pleasure desires itself, desires eternity, desires recurrence, desires everything, desires everything to be the same for ever.”

This is the idea of recurrence which Nietzsche said was “6,000 feet beyond man and Time.” Iqbal's conception of Time differs from This. Iqbal does not believe in the circular movement of Time. The conclusion that one derives from Nietzsche's recurrence idea is that however well a man does his work, he will have to do it again. One may try, but he will not get anywhere. Iqbal believes in the perpetually progressing times. For him the ideal of Superman is a goal to which man must aspire and progress perpetually is a straight line in time and every step in this noble journey will show advance on its earlier stages. In spite of Nietzsche's defence Recurrence idea takes away the charm of Superman. If the Cosmos is to return to the Bottom when it has reached the Summit in order to go through the same development once more, then the Superman has already been produced several times. Again if one has to move in vicious circle for ever and for ever—for what should one aspire! We can aspire to Iqbal's ideal but Nietzsche's cyclic recurrence seems fatiguing and futile search after a wandering fire. It is a journey without end because the circle does not end anywhere.

REALITY OF THE EGO

Allied to this idea of recurrence, is problem of the immortality of soul, or the Ego. According to Nietzsche, life is not as the evolutionists said, a struggle

for existence, but it is a struggle to increase power. This 'will to power' manifests itself in all forms of life. To what end? Nietzsche thought that there is no end to which the universe is tending. The 'will to power' is good in itself, not because it leads to anything. There is no design, no plan in the universe. There is no God, there is no soul, no real existence behind the Cosmos. Says Nietzsche :

"The real existence is that which we observe through our senses—nothing at all beyond that."

Again he says in *Will to Power* :

"All that exists consists of Interpretations," we can establish any fact "in itself." It may be even nonsense to do such a thing. "Everything is subjective" ye say but that itself is interpretation. The "subject" is nothing given but something superimposed by fancy, something introduced from behind. Is it necessary to set an interpreter behind an interpretation already to hand? Even that would be fantasy, hypothesis."

In Iqbal, there is an interpreter behind the interpretation. He believes that there is a reality beyond the Senses, the Ego of man can travel beyond the world of physical Space and Time. The Ego in man can be improved and its development does not stop even after death. The perpetual march of the Ego beyond life and death, can be attained by properly educating the ego, through consistent self-affirmation, self-assertion and self-possession. Love fortifies the Ego, *Sual* or asking weakens it. The immortality,

therefore is not forced upon as the Recurrence idea of Nietzsche postulates—it is something which is to be achieved through personal effort. "Man marches always forward to receive first illumination from an infinite reality." Death is only a passage for the ego. Says Iqbal:

بگذر از مرگ که سازد بالحد زانکه ایی مرگ است مرگ دام و دد
مرد مومن خواهد از یزدان پاک آں دگر مرگ که برگیرد ز خاک

"Shun that death which compromises with
the grave

Because such a death is the death of animals and
beasts

The true believer asks from Holy God

That other death which transports man away from
the earth."

But as all life is individual, according to Iqbal, this ego does not lose its individuality and self-possession, it does not merge into God, contrary to the ideal of the mystics. Iqbal believes in no such thing as universal life that figures. So prominently in Neo-Hegelianism as well as in all forms of pantheistic Sufism.

Nietzsche during the course of his speculation on the mystery of life appears to have certain experiences which as a European were quite new to him but which were known to the Eastern mystics for centuries. Unconsciously he was driven by his nature towards the stage which the mystics term as *Maqam-i-Kibriya*.

But having no guide but Darwin, who having corrupted him had already left in his later life, he was

led astray. According to Iqbal, Nietzsche was mistaken to be a madman by the Europeans, who could not understand his spiritual difficulties—he was actually a *Majzub*—that is his being was wholly absorbed in one single idea—the idea of Superman. Had he found some spiritual man like Ahmed Sirhindi, he would have been cured of his spiritual malady. This new theory about Nietzsche's madness—being very subtle, and difficult to explain adequately, will be best understood by the reader from the following translation from *Javid Nama*, where the poet has clearly dealt with it in his own inimitable way :

I asked Rumi " Who is this madman "
 He replied " He is the sage of Germany "
 His place is between these two worlds
 And ancient music flows from his lute reed
 This Hallaj without rope and the cross,
 Has repeated the " old idea " in a different manner
 His words are fearless and his thoughts are sublime
 Through the sword of his discourse, the Westerners
 are cut in twain
 His companions did not understand his Ecstasy
 They called a man in ecstasy a lunatic.
 The man of Reason, not gifted with love and
 ecstasy
 Submitted his pulse to be felt by the physician.
 Physicians are concerned with Semblance and
 Colour only
 Woe to the man of ecstasy born in the West,

Avicenna, is enamoured of a book

Lets blood, or gives sporific pill

He was a Hallaj and was a stranger in his own
city

He rescued his life from the priest but the physi-
cian killed him.

There was no proper guide in Europe at that
time

So his songs proved too strong for the lyre

To the wayfarer no one showed the way

And perturbation affected his psychological make
up.

He was a true coin, but no body put him to test,

No wise man made the best of his capabilities.

He was lover, lost in his own sigh

He was the wayfarer, lost in his own way

His ecstasy shattered all glasses

He broke off with God and with himself too

He wanted to see with the external eye a com-
bination of Power and Love

He wanted Water and Earth to give birth to

The bunch which can grow only from the orchard
of the heart.

What he sought was the "Stage of Omnipotence"

And this stage is above Reason and Learning

Life is nothing but a commentary on the hints of
Khudi (Ego)

"Negation" or "Exclusion" are stages of *Khudi*
(Ego)

He (Nietzsche) got stuck in "Negation" and could not reach "Exclusion"

He remained a stranger to the stage "I am thy Slave."

He was one with divine revelation but he was unaware of it

Like the fruit on the tree, he was far away from the root of the tree

His eye was desirous of seeing a "Man"

And he cried out boldly "where is Man"

Otherwise he was fed up with the earthbound individuals

Like Moses he was desirous of seeing God himself

Would that he was born in the time of Ahmed (Shaikh Ahmed Sirhindi) so that he might have comprehended the divine music.

Taking into consideration the external evidence Iqbal seems to have been interested in the idea of the perfectibility of man even before he got into touch with the Western philosophy. Before going to Europe, as early as 1902, he had written an article on the idea of the Perfect Man as conceived by Abdul Karim Al-Jalili which was published in *Indian Antiquary* of Bombay. May we not say, then, that the main source of inspiration for Iqbal as regards the conception of the Superman has not been that of the German philosopher but of the eastern philosophers and mystics like Mohayyideen Ibnul-Arabi, Ibn-i-Khaldun and Ahmed Sirhindi in whom this idea of *Mard-i-Kamal* (Perfect Man) is

frequently to be found.

The influence of both Iqbal and Nietzsche has been most powerful on educated youngmen. The strongest proof of Nietzsche's influence is afforded by the speech of veneration delivered at his funeral by a student in the name of all German youth. And who can deny the tremendous influence that Iqbal wields on the minds of modern young generation of India.

Imagine what we would have been without this gospel of life! A renaissance, a new spirit is being fermented in the East, a new era is about to dawn and who knows that this may come within our lives. Says Iqbal :

Oh : the bird that has arrived early, look for the
Caravan of spring

It has given its message (of hope) even in the
solitude of the cage.

